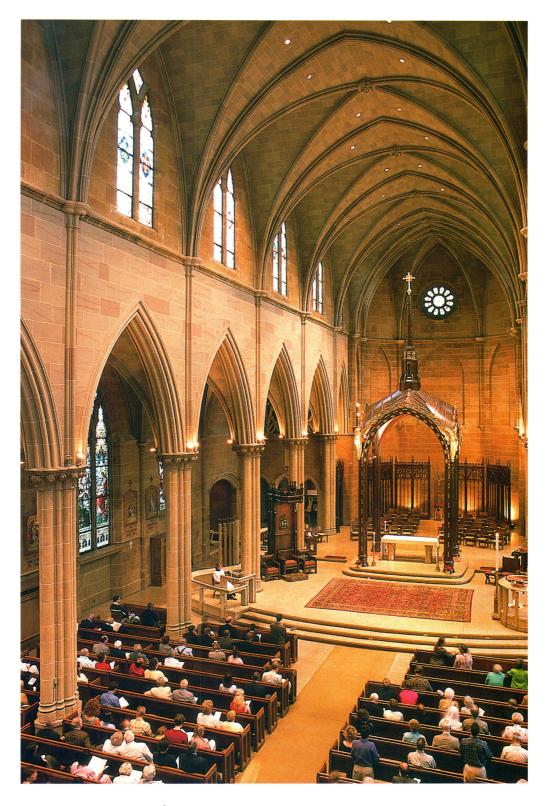
Illustrated History of the _____

Diocese of Columbus

By Donald M. Schlegel







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Catholic Diocese of Columbus

"Christ yesterday and today,
The beginning and the end,
Alpha and Omega.
All time belongs to him
And all the ages.
To Him be glory and power
Through every age. Amen."



(from the Easter Vigil)

Dear Brothers and Sisters in the Lord Jesus:

As we begin our journey of faith in this Third Millenium, this volume gives us the opportunity to pause and reflect upon our journey thus far as diocesan Church, a particular community of believers. Our history is situated in the larger story of the Catholic Church in Ohio, in the United States of America, and the Universal Church. It is influenced by events and trends in both society and the Church.

Our story is, most of all, however, testimony to our faith and that of our ancestors, as we are led to understand that year after year, decade after decade, generation after generation, in war or peace, prosperity or poverty, Christ and His Church have endured here, and the Diocese of Columbus has kept the faith.

Knowing our history will strengthen each of us to keep that same faith in Christ and hand it on to the next generation. May God always cherish, protect and prosper His devoted Church in this, our Diocese of Columbus.

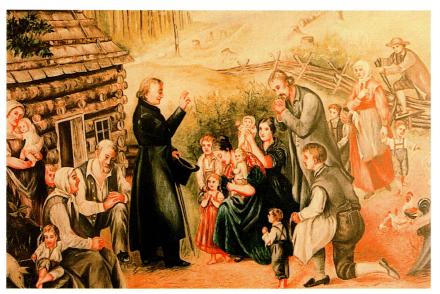
James A. L.

With every best wish, I am,

Sincerely in Christ,

+JAMES A. GRIFFIN Bishop of Columbus

The Catholic Church in Ohio Before 1868



The meeting of Father Edward Fenwick with Jacob and Catherine Dittoe in 1808 marked the beginning of the Church, and the apostolate of Fenwick, in Ohio. This painting by W. Lamprecht is at St. Joseph Church near Somerset.

In the early years of the nineteenth century, the vast stretches of primeval forest in southern and eastern Ohio were a magnificent sight, with their vaulted, leafy arches and their varied beauty changing with every season of the year. They extended in quiet majesty over hills and valleys, along the curves of large rivers and shaded creeks. An indelible impression was engraved on the beholder's mind by the isolated, humble cabins of the settlers, who generally built near a bubbling spring or on cleared land along the slopes of newly cultivated hills. Memorable were the birds with their blue or bright red plumage, their chirping during the day, and the screeching of numerous owls at night, like harbingers of death. As soon as the traveler left town or village he wandered all alone in the forest, with tall trees intertwined above like the arches of a gothic cathedral. In the dim light he seemed to hear a voice inviting him to turn his mind to serious thoughts with these unspoken words, "Wanderer, are you looking for eternity here?"

The lone horseman traveling east along Zane's Trace in September of 1808 was not seeking eternity, but was seeking a Catholic household whose members longed for the gift of eternal life. It was nearly the feast of St. Michael the Archangel when, journeying from Kentucky to the East, he led his horse out of New Lancaster and entered the high land between

the Hocking and Muskingum valleys. He was Edward Fenwick, a Dominican priest, who had been asked by Bishop Carroll to seek out Jacob Dittoe, a settler from Pennsylvania who had written several times to Carroll, seeking the ministrations of a priest. Upon reaching New Lancaster, Fenwick had learned that Dittoe had moved to new land some fifteen miles eastward along the trace. The road was not well-marked and Fenwick was lost when the sharp crack of an axe reached his ears. Following the sound, Fenwick found a clearing and the new cabin of the Dittoes. They met with joy and emotion so strong that the priest could never afterward relate the incident without tears in his eyes. The three German-Catholic families of the vicinity, the Dittoes and their kinsfolk Fink, gathered together confessions, baptisms, and Mass. This

meeting of priest and people was the beginning of the labors of the Apostle of Ohio and the birth of the Catholic Church in this state.

The Church was first brought to northeastern North America by the French. The city of Quebec was

founded in the 1630s and the missionaries who accompanied the founders were under the jurisdiction of the Archbishop of Rouen. In 1658 the Holy See appointed Francois de Laval de Montmorency as vicar apostolic of French North America. In 1674 the Diocese of Quebec was erected with Laval its first bishop. This diocese included the Ohio Valley until after the American Revolution. Laval's concern for the well-being of his people led him to travel throughout his huge diocese to work with the colonists and the Indians, often energetically fighting against the governors and traders because of



Blessed Francois de Laval (died 1708), first Bishop of Quebec, had jurisdiction over the Ohio country.

their abuses of the native people. He founded a seminary in Quebec and a School of Arts, Trades, and Agriculture. He, who might be considered our first bishop, was beatified in 1980.

Nothing is recorded of Christian religious practice in Ohio until in 1749 Captain Pierre Joseph Celoron de Blainville made an expedition down the Allegheny and Ohio Rivers, up the Miami, across to the site of Fort Wayne, and down the Maumee River to Lake Erie.

He placed lead plates at arious locations to renew the claim of France to the Ohio watershed. With him was Rev. Joseph Pierre Bonnecamps, S.J., who probably offered the first Masses in what was to become this diocese, when the lead plates were buried at the mouths of the Muskingum and Scioto rivers.



Schoenbrunn, just south of New Philadelphia, is a restored village of Christian (Moravian) Indians of about 1800.

These Indians had first been introduced to Christianity by Jesuit "black-robes."

The first Catholics of Ohio were American Indians who received the Faith from the French Jesuits. From the early 1700s until 1780 a band of Delaware, Wyandot, and Munsey, displaced from the East, lived at the forks of the Muskingum near the present Coshocton. They perhaps were never visited there by a priest, but they had been taught by the Jesuits and retained their preference for the Catholic faith, despite the efforts of the famous Moravian missionaries of the 1770s to make Protestants of them. Many of them were massacred in 1780 by an American force and many of those who survived drifted away. From the 1740s until the 1820s, Catholic American Indians were living in the valleys in northwest Ohio that drain into Lake Erie-the Maumee, Portage, and Sandusky. Their religious needs were provided by priests from Detroit.

After the American Revolution, ecclesiastical jurisdiction in the territory west of the Appalachians and south of the Great Lakes was uncertain between Quebec and Very Rev. John Carroll, prefect-apostolic

of the United States. The two centers of authority worked together for the good of the area; neither had resources to spare. In 1789 an apostolic brief assigned this territory to Carroll and a papal bull erected Baltimore as the first diocese in this country. Carroll was appointed its first bishop. In the next two decades, Catholics from Europe or of European ancestry began to settle in Ohio. The earliest routes into the territory were the Ohio River and Zane's Trace, a narrow road that ran west from Steubenville through Zanesville, Lancaster, Chillicothe, and on toward Kentucky.

Irish Catholics were living at Steubenville by 1792 and soon others settled along Zane's Trace. Irish Catholics settled in Cincinnati in 1805. Pennsylvania-German Catholics were also found along the trace, as well as in Canton. Catholics of English descent from



St. Patrick, Apostle of Ireland (statue at St. Patrick Church, Columbus)

Maryland settled in Knox County. Letters from the Pennsylvania Germans of Lancaster, represented by Jacob Dittoe, were sent to Bishop Carroll, begging for the ministrations of a priest, but no priest was available to send. Bishop Carroll had his hands full, building his cathedral and seminary and trying to find priests for the older, established settlements.

One of the areas of established settlement was Kentucky, to which the pioneers of European descent had come earlier. Strong communities of Catholics from Maryland came west as groups as early as 1775 and settled in various parts of Nelson County, near Bardstown.

A community of Dominican friars also was there. The Dominicans in Belgium were forced from that country by an invasion of the French Republicans in 1794 and they went to England. From there, in 1804 they came to this country under the leadership of Rev. Edward Dominic Fenwick, son of an old Maryland family. In 1806 Bishop Carroll sent them to Kentucky. They settled near Springfield and founded their convent under the patronage of St. Rose of Lima.



St. Boniface, Apostle of Germany (statue at St. Mary Church, Columbus)

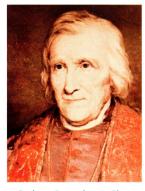
Bishop Flaget of Bardstown

In 1808 Pope Pius VII erected four new dioceses in this country, including that of Bardstown, Kentucky. This new diocese included the states of Kentucky and Tennessee, with the territory northwest of the Ohio River temporarily attached. Rev. Benedict Flaget, a Frenchman, was named its first bishop. He was "of tender piety, gentle disposition, and well versed in theology." His biographer calls him a man "who was such an exact copy of his gentle divine Master, who stimulated emulation on the part of the hierarchy, who set all France agog, who aroused the admiration of the College of Cardinals and the affection of several popes, and who was even

credited with working miracles."

Flaget already had served some years in the French settlements in Illinois. Called back to the East, he taught at Georgetown College and at the seminary in Baltimore. When his appointment as Bishop of

Bardstown was rumored he went to France to escape this fate, if possible, but the Pope insisted. He was consecrated in Baltimore by Bishop Carroll in November of 1810 and, before the four bishops went home from that city, it was agreed that they would meet in Baltimore in 1812 for a provincial council.



Bishop Benedict J. Flaget of Bardstown (1763-1850)

In May of 1811 Flaget came west to take charge of his diocese, where (in Kentucky and Tennessee) there were some six thousand Catholics and seven priests. He administered the first ordination west of the Alleghenies; confirmed about one thousand; and began to consider the necessary projects of seminary, convent, and cathedral. The Sisters of Loretto and the Sisters of Charity of Nazareth were formed in Kentucky in 1812, both for the religious education of girls.

In Ohio the small number of Catholics was growing at Lancaster, and two miles east of the Dittoes' cabin John Fink and another settler had laid out the village that was to become Somerset. Father Fenwick had

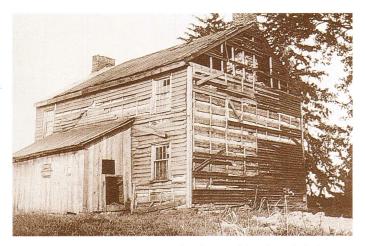


St. Joan of Arc fifteenth century savior of France (relief at St. Joan of Arc Church)

tried to visit them at least once each year since his first visit in 1808. In 1812 it was not Fenwick but Bishop Flaget who visited them. He had promised to return to Baltimore for a provincial council in 1812 and that fall he and Father Stephen Badin came up the trace through Ohio. Bishop Flaget left a journal of that trip wherein he described how Father Badin, on the road, shouted right and left that he was a Catholic priest and thus found any Catholics who lived nearby. Upon resting at the Dittoes the bishop wrote,

"We went to spend the night with Mr. Dittoe, an excellent Catholic who keeps an inn on the road. This faithful believer has already bought, conjointly with one of his brothers, 320 acres of land for the location of a priest. He has already built a little house on it and cleared ten acres. In three years he hopes to have thirty acres cleared. I promised him that I

would try to send them a priest, at least once a year until Providence would permit me to give them one permanently. I advised Mr. Dittoe to build a house which would be at the same time a house for the priest and a chapel, and he is going to do it. This chapel could also serve as a place where the Catholics might gather together every Sunday, thus serving to draw them closer in the bonds of charity, and reminding them of their duties as Catholics. The Catholics at New Lancaster, or near Mr. Dittoe's, are in sufficient numbers to form a very respectable congregation, and with the taste that the Germans have for music, I am very sure that divine services there would be held with a great deal of beauty and dignity. All the children of Mr. Dittoe are musicians, and at this moment while I am writing they are making a chorus of melody which pleases me very much. God of all goodness, send me priests!"



It was in this two-story log home of Jacob and Catherine Dittoe, built in 1811, that Bishop Flaget and Father Badin visited them in 1812. It was razed in the 1920s.

In 1815 Bishop Flaget reported that he had found about fifty Catholic families in Ohio, but had heard there were others scattered elsewhere. In 1818 he made another missionary journey through Ohio to Detroit on horseback. In Cincinnati he made arrangements for the Catholics to buy ground and build a church. In September he came back south to St. Mary's, Ohio, to attend a vast meeting of some ten thousand Indians of various nations with the Indian commissioners. He attended to the spiritual needs of the subagents, interpreters, and Native Americans, many of whom were Catholics. He tried to persuade all of the need to establish missions among the Indians. In June of 1819 he came down the Ohio River on his return from Detroit and found that the Catholics at Cincinnati had completed their little frame church of St. Patrick—but this was not the first Catholic church in Ohio.

The Apostle of Ohio

Near the end of the journal of his 1812 trip to Baltimore, Bishop Flaget wrote, "It is almost impossible to form an idea of the Catholics who forget their religion on account of the lack of priests, or the lack of zeal in the priests who have charge of these congregations. Not a day passes that we do not find great numbers of these strayed sheep, who, because they do not see their real shepherd, become Baptists, Methodists, etc., or at least nothingists. To remedy this great evil it would be necessary that a priest, filled with the spirit of God, and convinced of the value of souls, should often get away from his accustomed route, and going out into the country, ask if there are not Catholics in those regions. The discovery of a single one will lead to the discovery of ten others. If he found only one family he could say Mass there, preach, catechise and pray. Let him show a great desire for the salvation of souls, and a contempt for their money. With such dispositions a priest would have the consolation of bringing to the bosom of the Church thousands of her children who never will enter it unless we go after them."

This is, in brief, the early story of the Church in Ohio and describes the careers of Dominican Fathers Edward Fenwick, the Apostle of Ohio, and his nephew, Nicholas Dominic Young. In 1815 Father Fenwick took up the life of an itinerant missionary in Kentucky and Ohio. It was not until 1818 that Bishop Flaget was able to send him and his nephew to take up their residence in Ohio, in the cabin built on the land donated by the Dittoes. On December 6, 1818 they blessed the first Catholic Church in Ohio, St. Joseph's near Somerset, in the presence of the Dittoe, Fink, and McFadden families. The patron of the little log church was chosen by Jacob Dittoe, a name it shared with the beautiful new cathedral in Bardstown, which had been solemnly consecrated by Bishop Flaget just four months earlier.

With St. Joseph's as their headquarters and home, the two Dominicans spread out across Ohio in everwidening circles to find the lost sheep. Another early missionary was Father John Martin

Bishop Edward Fenwick, Apostle of Ohio and first Bishop of Cincinnati (1768-1832)



Henni, later Bishop of Milwaukee, whose description of the Ohio country was paraphrased to form the opening of this chapter. He wrote this description of the typical visit of a priest to members of his scattered flock. "The father of the family runs out to meet the priest at his arrival and cares for his horse while the missionary enters the log cabin with a blessing. He is immediately asked innumerable questions and favors while one of the more energetic youngsters hurries to a neighbor to announce the arrival of the priest. The neighbor sends word to another neighbor and so on until they all know that they should assemble on the next day in the large house of a particular family or in a log chapel, usually without bell or steeple but marked out by a Cross and usually near a recently covered grave. The sun has risen and the congregation has assembled around a bare altar for which the priest must bring with him all the things necessary for the celebration of Holy Mass. The hearing of confessions, which began the evening before, continues now. Then an opening address or public exhortation is given. This is introduced by a hymn in the native language of the congregation. The singing is continued during Mass. The hymn, Holy, Holy, uplifts the heart and brings tears to the eyes of all as they kneel on the new floor around the new altar as if around the crib of Bethlehem. Usually after Holy Mass a sermon is preached in another language, according to the needs of the listeners."

On June 19, 1821 Pope Pius VII erected the Diocese of Cincinnati and Father Fenwick was appointed its first bishop. Ohio then had some six thousand Catholics and four churches (St. Joseph's near Somerset, St. Mary's at Lancaster, St. Patrick's outside Cincinnati, and a warehouse in Zanesville, owned by a layman, called Holy Trinity), and still just Fathers Fenwick and Young to attend them. The new diocese also included all of Michigan and Wisconsin. In 1826 it was estimated that Michigan had 12,000 Catholics, American Indians and some French settlers, but the territory had only one priest. According to his biographer, "Possibly no Christian prelate was ever confronted with greater destitution than that which Cincinnati's first ordinary had to face."

Fenwick's first cathedral was the little frame St. Patrick's Church, moved into Cincinnati and rebuilt. In 1825 he laid the cornerstone of a new cathedral. This was not just an ornament or a vanity, it was a necessity. In the frame cathedral the orations of Dominican Father John A. Hill had captivated all

SARAH WORTHINGTON KING PETER (1800-1877)

Sarah Worthington was born at Adena near Chillicothe, a daughter of Thomas Worthington, the "Father of Ohio Statehood." Born in the lap of luxury, with rare intellectual gifts, she was raised an Episcopalian and developed into an attractive and beautiful person, known for her wit. She generally made her home

in Cincinnati.

During six tours of Europe she was always received with the greatest consideration by the Pope and lesser Church dignitaries, as well as by the monarchs and aristocracy.

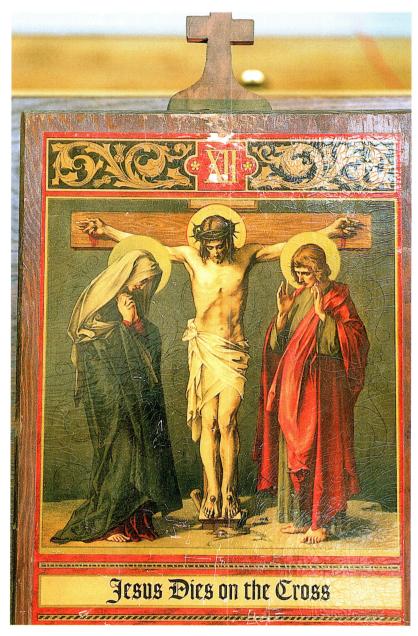
She traveled leisurely, closely observing countries, peoples, and customs, and improving herself at languages, until she could speak, write, and read French, Italian, and German fluently. On her first trip to Europe in 1852, Pope Pius IX remarked to her that he had heard of her works of charity and mercy. While on her second trip in 1855 she was received into the Church. One of Mrs. Peter's later trips was made with the objective of bringing small groups of nuns to Cincinnati to establish houses of their orders to relieve the poor, the imprisoned, and the orphaned. She sought a group of Little Sisters of the Poor, but they were unable to come to America. On a subsequent visit, the Pope suggested that she apply to the Sisters of the Poor of St. Francis at Cologne. These agreed to her plan and in 1858 a group of them came to Cincinnati and founded St. Mary's Hospital. In 1862 they came to Columbus and founded St. Francis Hospital. Mrs. Peter also was instrumental in bringing the Sisters of Mercy from Kinsale, Ireland to Cincinnati and is given some credit for the arrival of the Little Sisters of the Poor, the Religious of the Sacred Heart, and the Passionist Fathers. Many, many were the corporal and spiritual works of mercy performed by Mrs. Peter and by the religious whom she brought to Ohio. Archbishop Purcell considered her to be, quite literally, a saint.

Cincinnatians, of every religious conviction. The little church was filled to capacity, with eager listeners crowded into the sanctuary and perched in windows. Others gathered in the streets or any place where they could hear Father Hill's ringing voice and words, whose overpowering logic silenced all adversaries. The bestknown Protestant ministers of the city were among his audience. The grace of God abounded and conversions were plentiful, not only in Cincinnati but throughout the diocese. This was despite the fact that American society in this era, like ancient Roman society, looked down upon Catholics as unknown, unintelligent, undesirable people. The Dominican priests were accustomed to preaching on all occasions and in any place they could obtain permission. Schools, courthouses, public squares, and Protestant churches were used for preaching and discussions. However, intellectual bouts were generally avoided, for it was felt that they tended to deepen prejudice. Bishop Fenwick and his priests designed their discourses to make the people realize the value of the soul; the importance of salvation; the meaning of the doctrines of the Church; the divine institution of the Church; and Her commission from Christ to teach all nations and to carry out His work until the end of time. It was a method that brought many converts to the Church and many sinners to repentance. In this era,

through births, immigration, and conversions, the Church in Ohio was doubling every year.

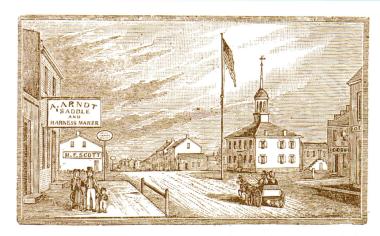
Bishop Fenwick was frank, open, and sincere and possessed the gift of dealing with his non-Catholic fellow-countrymen and bringing them into the Church. The foreign-born priests also had their triumphs. Cincinnati's German priest in 1825 "unearthed" thirty-three Catholic families who had been attending Lutheran services. This nearly ruined the Lutheran congregation and had its pastor "spitting fire and flame" against the priest.

The bishop undertook journeys throughout his vast diocese almost every year, while at the same



Crucifixion scene, one of the stations of the cross made by prisoners at Orient State Institute

time its institutions were being built up: a school in Cincinnati; a seminary; two schools for the Americans Indians; a college for young men. In 1829 the Sisters of Charity came to Cincinnati to open a school for girls and an orphanage. In 1830 Dominican Sisters from Kentucky came to Somerset and opened a convent and an academy for girls. By 1831 the "sectarian ministers", as the Protestant preachers were called, were wrought up by all of the conversions to Catholicism that had been taking place and they had begun to attack the Church in the newspapers. To answer them, Bishop Fenwick started the *Catholic Telegraph*, his weekly newspaper, which contained little news but much apologetics and doctrine.



Somerset's square in 1846

In 1832 Bishop Fenwick visited Wisconsin, but was ill during the entire journey. He finally succumbed to the cholera then raging and died in a hotel room in Wooster, Ohio on September 26, his last words being, "Come, let us go to Calvary!" No priest was present to console him. By this time, he was already called the "Apostle of Ohio."

Growth and Anti-Catholicism

Bishop Fenwick's successor was like him in many respects, but in some superficial matters was quite different. Unlike Fenwick, John Baptist Purcell was foreign-born, a native of County Cork, Ireland. As a boy he aspired to the priesthood and he came to America at the age of eighteen with this intention. Like Fenwick, he was a college professor. He was self-sacrificing, charitable, and a traveler.

e made many arduous joureys through his diocese to confirm his

> people and bless their new churches as well as to Europe

to seek priests and sisters. (It was not until 1867 that he considered the diocese to be selfsufficient in vocations.) His hard work was necessary because the diocese was growing by leaps and bounds. Catholic laborers came to the state to build the canals, then the National Road, then the railroads. Having come, many of them stayed and more arrived via these routes and settled in

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Archbishop John B. Purcell (1800-1883)

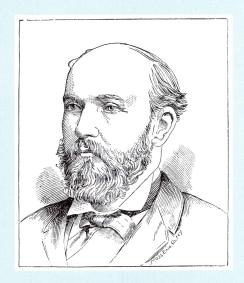
Purcell's diocese, all demanding the ministrations of the Church. Purcell was a ready and sought-after speaker at festive Catholic events, such as consecrations of new bishops, cathedrals, or parish churches, and at other public gatherings as well.

In 1840, in an effort of great importance to the future Diocese of Columbus, Bishop Purcell brought the Sisters of Notre Dame de Namur to Cincinnati from Namur, Belgium. They soon had flourishing schools in Cincinnati, Chillicothe, and Columbus. In 1845 Bishop Purcell brought the Ursuline Sisters to the diocese and settled them at St. Martin's in Brown County, where they operated a girls' academy. By 1847 there were in Ohio some 70,000 Catholics at seventy churches and fifty stations served by sixty-six priests; there were seven religious communities and the seminary, a college, several academies, and two orphanages. That year the Diocese of Cleveland was formed in the northern third of the state. This took away some 20,000 of the diocese's Catholic population, but they were quickly replaced through births and immigration.

immigration of Irish Catholics, establishment of their numerous churches in a land formerly almost entirely Protestant, and probably even the sound of their brogue and their attitude toward those who disliked their presence, brought a wave of Nativism in response. The worst results were in the East, where in 1834 rioters in Cambridge, Mass. burned down the convent of the Ursuline Sisters and in 1844 two Catholic churches were burned and in Philadelphia thirteen people were killed. New York rioters would have followed suit had not Archbishop Hughes posted armed members of the Ancient Order of Hibernians around the churches. Ohio was not spared. In 1841 the new log church of St. Francis of Assisi at Chapel Hill (Sunday Creek) in Perry County was burned down by an arsonist. The people of the parish, ninety Irish families from counties Longford, Leitrim, and Cavan, rebuilt it in stone within two months. The postmasters in Ohio's interior were doing their part by destroying bundles of the Catholic Telegraph.

Public manifestation of anti-Catholicism quieted down during the Mexican War, but arose again after large numbers of Irish Catholics fled to this country from the Great Famine. In August of 1850 a mob attacked the convent of the Sisters of Notre Dame de Namur in Chillicothe and great pressure was required to obtain any response from the

JANUARIUS ALOYSIUS McGAHAN (1844-1878)



This Perry County farm boy became known as the "Liberator of Bulgaria", not for military prowess but for the might of his written words. He was born of Irish immigrant parents on Pigeon Roost Ridge, southwest of New Lexington. He attended St. Patrick Church, Junction City, and received his early education from Catholic teachers at the Pigeon Roost district school. From the Dominican priests and from these schoolmasters Jan learned fine elocution. In 1861 he left Pigeon Roost for Huntington, Indiana, where cousins lived, and in 1864 he moved on to St. Louis, home of his half-brothers. In 1871 he began a career as newspaper correspondent, which took him to Europe and Asia. He is perhaps the finest example of a group of young men of that era who, at the hazard of life and limb, went to the most savage corners of the world to get the stories that would sell newspapers. He covered the Franco-Prussian War, the Communards in Paris, the Russian Army campaign in Central Asia, the Carlist

movement and war in Spain, the search for a lost expedition in the Arctic. Then followed his coverage of the atrocities committed by the Turks in the Balkans and the Russo-Turkish War. There was something innate in McGahan that made him find his way to the scenes of these atrocities when access was denied to reporters, and a sensitivity, planted no doubt in his early years, that made him recognize in them "things too horrible to allow anything like calm inquiry; things, the vileness of which the eye refuses to look upon, and which the mind refused to contemplate." His reporting turned the eyes of the world upon the Balkans, brought the Russians in against the Turks, and earned him his title of "Liberator." He died in Constantinople, but his remains were returned to New Lexington for burial.

responsible local officials. In 1853 Archbishop Bedini was sent by Blessed Pope Pius IX as his delegate to tour the United States. Wherever he went, hostile demonstrations were organized against him. Upon reaching Cincinnati, a mob was organized to hang the delegate and destroy the cathedral. "The Delegate was staying at the Archbishop's house adjoining the cathedral, and when the mob gathered around the building at night smashing the windows with stones, making violent threats, Rev. Doctor Rosecrans, who was assistant priest at the cathedral, and who had lately returned from Rome where he was ordained, bravely came down the stairs, faced the mob and helped to disperse them."

Even quiet Somerset was not spared. In September of 1853 an anti-Irish riot broke out there and one innocent man was killed by the roustabouts of a visiting circus, whose cry was, "Kill the d——d Irish!" The Gazette, the Whig newspaper in Lancaster, having been for some years anti-immigrant and anti-Catholic, in 1855 published a virulent anti-Papal diatribe and called on Protestants to oppose the construction of a new convent in the vicinity. The movement

became political Know-Nothingism and did not die down until the Civil War.

The see of Cincinnati was raised to metropolitan rank—-an archdiocese—in 1850. In 1862 Archbishop Purcell was given Rev. Sylvester Rosecrans as auxiliary bishop. By 1868 the archdiocese had grown to 150,000 Catholics at 214 parishes, missions, stations served by 159 priests and had numerous schools and religious institutions. That year the Diocese of Columbus erected, with Bishop Rosecrans as its first ordinary, encompassing the territory between the Scioto and Ohio rivers.



Rev. Nicholas D. Young, O.P. (1793-1878), missionary partner of Father Fenwick, lived to see the erection of the Diocese of Columbus.



- 1. St. Pius Mission, South Fork, Perry County was founded in 1853. It was succeeded by St. Pius V at Moxahala in the early 1900s. St. Pius V closed in 1989.
- **2.** Holy Trinity Parish in Somerset was founded in 1826 on land donated by John and Mary Fink. The present church was built in 1857.
- **3.** St. Rose of Lima Parish in New Lexington was founded in 1867. The present church was dedicated in 1881.

- 4. St. Patrick Parish near Junction City was founded in 1827 and a small brick church was built in 1833. The present church was built around the first one, which then was razed, in 1846. It was dedicated in 1847.
- **5.** St. Joseph Parish near Somerset, the first in Ohio, was founded in 1818. The present church was built in 1839 and was rebuilt after a fire in 1864.











- **6.** St. Francis de Sales Parish in Newark was founded in 1842 by Rev. Jean Lamy on land donated by John McCarthy, an engineer of the Ohio Canal. The present church was dedicated in 1887.
- **7.** St. Vincent de Paul Parish in Mt. Vernon was formed in 1839 by Rev. Jean B. Lamy. The present church was dedicated in 1923.
- **8.** Sts. Peter and Paul Parish in Glenmont began in a log church four miles west of town in 1848. The present church was built in 1857.
- **9.** School of St. Rose Parish, New Lexington



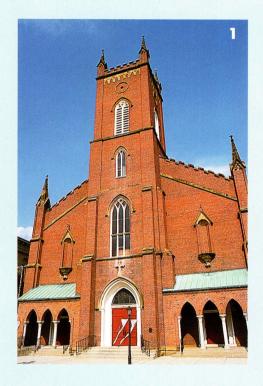


10. St. Luke Parish in Danville has some claim to be the second Catholic congregation in Ohio. Its present church was dedicated in 1896.

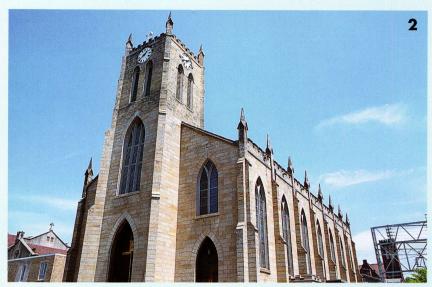




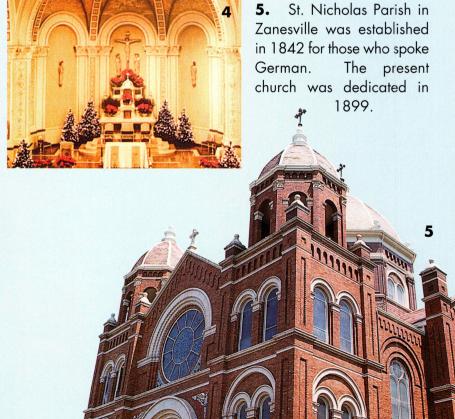
1. St. Mary Parish in Lancaster had the second Catholic church in Ohio, a frame building at Chestnut Street and Memorial Drive, dedicated in 1819. The present noble structure was consecrated in 1864 and was a candidate to become the cathedral of the new diocese.



- 2. St. Thomas Aquinas Church in Zanesville was built in the early 1840s and consecrated in 1851. It is on the site of the earlier St. John the Evangelist Church. From 1820 until about 1826 the Catholics worshipped in a converted warehouse called Holy Trinity.
- **3.** Christmastime sanctuary of St. Nicholas Church, Zanesville after renovation to accomodate liturgical changes.
- **4.** Christmastime sanctuary of St. Nicholas Church, Zanesville, prior to renovation for liturgical changes.









- **6.** Mattingly Settlement was first attended by priests from Zanesville in 1834. The Church of the Nativity of the Blessed Virgin Mary was blessed in 1861.
- **7.** St. Matthew mission in Dresden had a church as early as 1849. It was moved a short distance and renamed St.
- Ann. It was replaced by the present church in 1893.
- **8.** The first St. Ann Church at Philo was blessed in 1839. The present church was completed in 1975.
- **9.** Interior of Holy Cross Church, Columbus, some time before 1900.









10. Holy Cross was the new name chosen for the parish that replaced St. Remigius in Columbus in 1846. The church, the oldest in the central city, was dedicated in 1848. Holy Cross became a German parish in 1852.





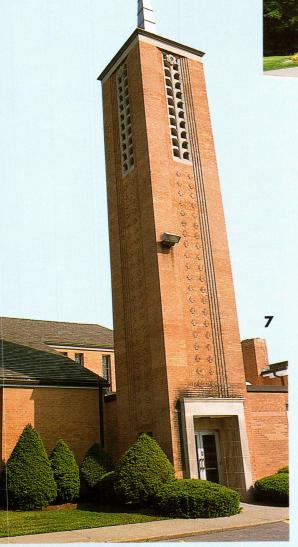
- 1. St. Patrick Parish, the second in Columbus, was established in 1852 for the English speaking Catholics. The church was dedicated in 1853.
- **2.** St. Mary Parish, Portsmouth school and corner of old high school in 1948.
- **3.** A pastor was appointed for Portsmouth in 1842 and the Church of the Nativity was dedicated in 1845. It became a German parish in 1853. The Church of the Nativity was replaced by St. Mary Church in 1870.
- **4.** St. Mary Parish in Columbus was established for German immigrants in 1865. The church was dedicated in 1868 and the spire was added in 1893.



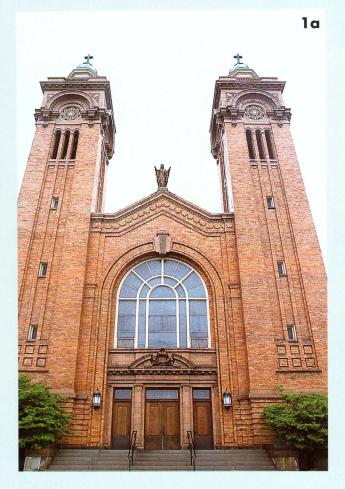
- **5.** St. Mary Church, Portsmouth, in the 1950s
- **6.** St. Peter Parish in Wheelersburg was first established as a mission in 1849. The present church was dedicated in 1941.
- **7.** St. Joseph Parish in Dover was founded in 1849. The present church was dedicated in 1966.
- **8.** St. Joseph in Circleville was founded as a mission in 1845. The present church was dedicated in 1911.

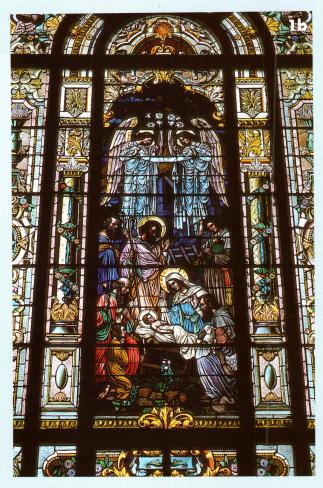












1a/1b. Holy Redeemer Parish in Portsmouth was founded for the English-speaking Catholics in 1853. The present church was dedicated in 1908.

2. St. George Parish in Coshocton, founded in 1857,

was renamed Sacred Heart and the present church was dedicated in 1898.

3. St. Mary Parish in Delaware was founded as a mission of the Columbus parishes in 1854. The church was dedicated in 1888.





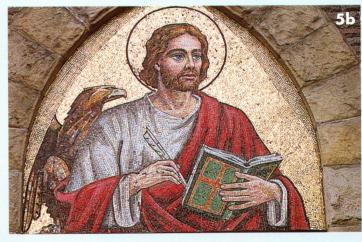
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4. Holy Name mission in Jackson was founded in 1858. It was replaced by Holy Trinity Parish and the new church was dedicated in 1881.

6. A Catholic mission was organized at Zaleski in 1861 for coal miners and their families and soon had a resident pastor and the name St. Sylvester. The present church was built in the early 1930s after the first one was consumed by a fire.

5a/5b. St. John the Evangelist Parish, Logan, was founded by German immigrants with the dedication of a log church at a site north of the city in 1845. The present church was dedicated in 1898.

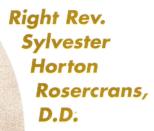








The Bishops of Columbus



Sylvester Rosecrans belonged to a family of Protestant religion and grew up in a region noted for its anti-Catholic sentiments. The path traced by the finger of God, by which the lad born and reared in such surroundings became the first, saintly Bishop of Columbus, can be followed back to an old Irish book peddler.



Sylvester was born in 1827 in the village of Homer, Licking County. He was sent for secondary education to Kenyon College in Knox County, an Episcopalian institution.

His eldest brother, William S. Rosecrans, attended West Point and remained there after his 1842 graduation as an Assistant Professor of Engineering. While still a cadet he "obtained a few books treating of the Catholic Church from an old Irishman, who was in the habit of paying periodical visits to the institution to sell books and papers" and the peddler in his own way told him what the Church was. Soon William's logical mind was convinced of the truth of the claims of the Church. He was received into the Church and wrote to Sylvester, announcing his conversion and giving his reasons for this step.

Sylvester, too, examined and prayed. When he visited William in 1845 they happened to pass a Catholic church and William said, "It is high time, Sylvester, for you to put an end to this procrastination of yours; come in here and get baptized." Sylvester was baptized on May 10, 1845 at Cold Spring, on the North River opposite West Point.

Returning home, Sylvester threw himself into the practice of his faith, often walking eight miles to Mass at Mt. Vernon, fasting all the way so as that he could

receive Holy Communion. He enrolled at St. John's College at Fordham, N.Y., from which he was graduated with honors in 1846. Subsequently he expressed a desire to become a priest and Bishop Purcell sent him to the College of the Propaganda in Rome. Though meek and humble, he carried the honors in his classes and received the Doctorate in Theology. He was ordained there on June 5, 1852.

Father Rosecrans was assigned as pastor to St. Thomas Church in Cincinnati and then to the Cathedral. At the same time he taught Theology at the seminary. In 1856 Archbishop Purcell appointed him president of a new college for Catholic youth attached to the seminary. Rosecrans could both rise to the heights of theology and reach down into the classes of algebra and teach the boys to master mathematical problems. During these years, Father Rosecrans also assisted in editing the *Catholic Telegraph*. In 1866 he wrote *The Divinity of Christ: together with Thoughts on the Passion of Jesus Christ.* This book was republished in 1878 and as late as 1924 the Paulist Press published excerpts from it.

Rosecrans was appointed auxiliary bishop of Cincinnati and was consecrated on March 25, 1862 in St. Peter in Chains Cathedral by Archbishop Purcell. He continued teaching at the seminary until 1864.

In 1867 Rosecrans was sent to Columbus as pastor of St. Patrick Parish, a preliminary step in the establishment of the Diocese of Columbus. Pope Pius IX formally erected the diocese and appointed Rosecrans its first bishop on March 3, 1868.

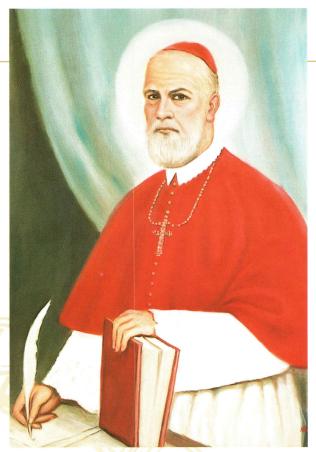


St. Patrick Church in Columbus served as Bishop Rosecrans' first cathedral. This photo depicts the interior of the church in the 1920s.

The former pastor and the people of St. Patrick Parish had already laid the foundations of a church for a new parish at the corner of Broad and Fifth streets, the patron chosen by the people being St. Joseph. Bishop Rosecrans had laid the cornerstone on November 11, 1866, amid much rejoicing on the part of the Catholic societies. It was determined that St. Joseph Church should be the cathedral of the new diocese and its plans were modified accordingly. The walls were built of Black Hand sandstone, quarried near Hanover in Licking County and near Sugar Grove. They were chiseled to relieve their flat, yellow appearance. The windows are cased in freestone quarried in Pickaway County and the brackets and steps are Columbus limestone. J. E. Hartman and Michael Fahey of Columbus were superintendents of construction and the bishop's brother, General William S. Rosecrans, suggested many changes in details that enhanced the church. It was first used for services on Christmas Day, 1872.

Some citizens complained harshly of the cost of the cathedral, "What need have the Irish or Germans, the workmen in the manufactories, in the gas works, sewers, ditches, and wherever else honest sweat is earning honest bread; the apprentices, the messenger boys, the patient, toiling servant girls, seamstresses, milliners, of so grand a place of worship?" The good Bishop calmly replied, "The dwelling was for the Most Holy Sacrament. He forgot Himself for us. Should we not forget ourselves for Him? He spent more on us than we are worth. Should we fear to spend our all on Him? It is a House for God, not for men; and its proportions are for the Owner and not the visitors. To its threshold crowds will come; some in carriages, some on foot; some poorly, some richly clad. At the door all distinctions vanish, and the Master greets all alike. ...It is God's House, and with Him there is no distinction of persons."

The struggles of the bishop to establish the institutions required in the new diocese were phenomenal. His first concern was for the priesthood and in 1871 he established St. Aloysius Seminary, where every week found him teaching the future clergy of the diocese. Financial problems caused it to close in 1876. In 1873 he founded Sacred Heart Convent and Academy. St. Vincent's Orphan Asylum was established in 1874 and St. Joseph's Orphan Asylum in Pomeroy and St. Joseph's Academy in 1875. In 1876 St. Aloysius Academy near New Lexington was founded. Bishop Rosecrans established five parishes and two missions.



St. Francis de Sales, Bishop of Geneva, converted many in his diocese back to the Church through pamphlets that he wrote and printed. Bishop Rosecrans chose him as patron of the Diocese of Columbus.

(painting at de Sales High School)

In 1875 the Bishop founded the first newspaper of the diocese, the *Catholic Columbian*. St. Francis de Sales, patron of journalists and patron of the Archdiocese of Cincinnati, was chosen to be patron of the Diocese of Columbus.

The plastering and the groined ceiling of the Cathedral were completed in 1878 and the structure was consecrated in solemn ceremonies on October 20. Archbishop Purcell was prevailed upon to address the assembly afterwards. The venerable prelate came forward to the sanctuary railing, wearing his miter and leaning on his crosier. In a voice tremulous with emotion and from the weakness of his age of nearly eighty years, the Archbishop heartily congratulated the Catholics of the city upon the completion of the noble structure and compared the present with conditions of the 1830s, when he had offered Mass in a saloon near the canal. He concluded by urging the Catholics to remain steadfast to their faith and its practices.

On October 21, the day following this glorious moment, after ten years of labor, disappointment, and worry, Bishop Rosecrans died of hemorrhages, which he tended to suffer whenever excited. His mournful clergy and people entombed his remains in the Cathedral undercroft.

Perhaps the bishop's best known characteristics were earnestness and love for children; he found his greatest enjoyment in the company of little ones. His deep understanding of human nature made him gentle and wise in his directing of souls in the confessional, both for the Sisters at the convents and for the people in his cathedral church. He was a man of prayer, and in this he was an example to his brother priests and a moral to his people.

Right Rev. John Ambrose Watterson, D.D.

Rev. Nicholas A. Gallagher, the first priest ordained for the Diocese of Columbus, was appointed administrator of the diocese after the

death of Bishop Rosecrans. His administration lasted almost two years. In 1881 he became vicar general of this diocese and in 1882 he was named administrator of the Diocese of Galveston.

John A. Watterson was born in Blairsville, Pa. in 1844 and was educated at the parish school in Blairsville and at St. Vincent College, Latrobe, Pa. He then entered Mount St. Mary's Seminary in Emmitsburg, Maryland, where he received the Bachelor of Arts degree and continued with the theology course. He was ordained on August 9, 1868. Soon after his ordination he accepted a position as professor at Mount St. Mary's. In a few years was named vice president and in 1877 he became president of that institution.

He was selected Bishop of Columbus in March, 1880 but delayed his consecration until August 8, when it was carried out in St. Joseph Cathedral by Rt. Rev. William H. Elder, Archbishop of Cincinnati.

Bishop Watterson took up the work of providing all things necessary to give the diocese a fitting character and dignity. He worked to provide more priests. He struggled with the debt of the



The bishop, as shepherd of the diocese, is symbolized by his crozier. Pictured are the croziers of bishops Rosecrans, Hartley, and Ready.

diocese, contracted mostly for construction of Cathedral. He seems to have held the creditors of the diocese at the status quo, devoting whatever funds became available to additional development. He purchased the house west of the Cathedral for an episcopal residence and he established a short-lived Catholic College for boys. Many new missions and parishes were organized. parish schools were increased in number. Watterson saw his duty to be the preservation of the faith of the children of the diocese and their training and discipline as moral men and women. He therefore continued Bishop Rosecrans' policy of mandatory attendance at Catholic schools.

Bishop Watterson, a strong temperance man, would allow no saloon owner to be an officer in any Catholic organization and he made all whom he confirmed pledge not to drink until they reached the age of twenty-one. In 1893, despite protests within the diocese, he forbade admission to or office in any Catholic society to anyone engaged in the manufacture or sale of intoxicating liquors.

As an orator Bishop Watterson had few equals in the episcopacy. He reflected honor on the Church by his scholarship and eloquence and was much sought after by other cities for special occasions.

He gloried in his American citizenship and loved the city of his residence. However, he did not seek CALUMBUS.

ALLAS CHRISTIVITANIET

Bishop Watterson's seal was simply Bishop Rosecrans' with the rosary removed.

to Americanize the Catholic Church; his aim was to Catholicize the American people. Regarding Americanism, the great controversy of his time in the Church in this country, Father Lawrence Kearney of Zanesville wrote, after quoting Pope Leo XIII's pronouncement on this subject, "Not once but a score of times, in public and in private did I hear him [Watterson] give utterance to the same sentiments as those so concisely expressed by the sovereign pontiff. And recalling those utterances, when the long

Bishop John A. Watterson expected papal pronouncement appeared, I could have believed that Bishop Watterson sat at the elbow of Leo XIII while the great pontiff penned that scathing rebuke to the innovators."

In the fall of 1898 Bishop Watterson began to suffer from deterioration of his heart, but he barely slackened his pace. In April of 1899 on a trip to Washington he



Bishop Watterson's grave and the priests' circle at Mt. Calvary Cemetery.

became exhausted, but on his return to Columbus he confirmed a large class at St. Mary Parish. He then went to his residence and to bed, never to rise again. He died at the ringing of the morning Angelus on April 17, 1899. His remains were carried to Mt. Calvary Cemetery for burial in the priests' circle.

Bishop Watterson was always kind hearted, sympathetic, and most considerate in his dealings with the clergy and laity alike. He taught his people to be true and loyal to their faith, devoid of human respect, uncompromising with the spirit of the world, and faithful to the last in maintaining Catholic doctrines. As a man, an American citizen, a scholar and orator, and a bishop, John Ambrose Watterson had few equals and fewer superiors in the Church in this country.

Right Rev. Henry Moeller, D.D.

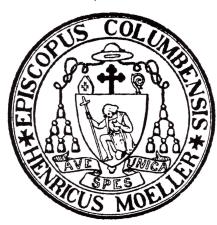
After a short administration of the diocese by Msgr. Francis X. Specht, pastor of St. Mary Parish in Columbus, Pope Leo XIII appointed the chancellor of the Archdiocese of Cincinnati to the bishopric of Columbus. Rt. Rev. Henry Moeller served the shortest episcopate in the history of the diocese, just two years and eight months. The people and priests of the diocese found Moeller a rather good preacher

and a kind, caring, and loving priest. He was very strict with himself and with others.

Bishop Moeller established the means of eradicating the diocesan debt by apportioning it among the priests and parishes. He established three new parishes and four missions. In January of 1903 he

named four priests as the first diocesan school board, to work to bring the schools up to the highest possible standard.

Moeller was born in Cincinnati in 1849 and was educated at St. Joseph parochial school, St. Xavier College in Cincinnati, and the American College in Rome. He was ordained in St. John Lateran on



Bishop Moeller's seal depicts Christopher Columbus kneeling before the cross with the motto "Hail, only hope."

June 10, 1876. He served in Bellefontaine and then as professor at Mount St. Mary of the West Seminary. In 1879 and 1880 he was secretary to Bishop Chatard in Vincennes. He then returned to Cincinnati as secretary to the archbishop and chancellor. On April 6, 1900 he was appointed Bishop of Columbus. He was consecrated in St. Peter in Chains Cathedral that August 25 by Archbishop William H. Elder and was installed in St. Joseph Cathedral on August 27th.

On April 27, 1903 Bishop Moeller was appointed coadjutor to Archbishop Elder. On Elder's death in 1904 Moeller succeeded as fourth ordinary of Cincinnati. As Archbishop he infused new life into parochial development and organization; founded many new parishes; brought in new communities of

religious orders; and established the Bureau of Catholic Charities. He began a system of Catholic high schools for the archdiocese. He had the new Mount St. Mary's of the West seminary built in Norwood in 1924, where many priests of the Diocese of Columbus were educated.

Archbishop Moeller died suddenly on January 5, 1925. He succumbed to heart problems. He was interred in



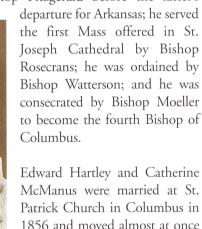
Bishop Henry Moeller

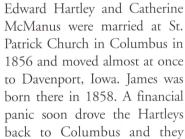
the mausoleum at St. Joseph Cemetery, in the Cincinnati suburb of Pine Hill.

Moeller was an ardent lover of our Lord in the Blessed Sacrament and lost no opportunity to promote veneration of the Holy Eucharist and to urge more frequent attendance at Mass and reception of Holy Communion. He devoted many hours to the confessional in his cathedral. He always busied himself on behalf of the fatherless and the motherless, as well as all unfortunates who came under his jurisdiction. He was a man of deep learning and noble character who lead a sterling Catholic life.

Most Rev. James Joseph Hartley, D.D.

James J. Hartley was the only child of the Diocese of Columbus who became its spiritual father. As a small boy he pumped the organ for the Mass offered at St. Patrick's by Bishop Fitzgerald before the latter's







settled on West Maple Street, where Mr. Hartley kept a saloon above which the family lived.

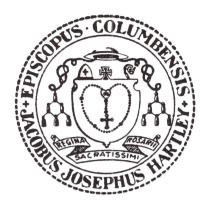
James attended St. Patrick Parish school. He attended St. Aloysius Seminary in Columbus until it was shuttered in 1876, then Mount St. Mary in Cincinnati until it was temporarily closed in 1879. He completed his studies at the Seminary of Our Lady of Angels in Niagara, N.Y. and was ordained by Bishop Watterson in St. Joseph Cathedral on July 10, 1882.

Father Hartley was sent to Steubenville St. Peter as assistant pastor, until 1885 when he was named founding pastor of Holy Name Parish in that city. The first parish facility was a school, in accord with one of Hartley's frequent remarks, "a parish without a school

is like a home without a mother." A new school was under way when Hartley was appointed Bishop of Columbus by Pope St. Pius X.

Hartley was consecrated by Bishop Moeller on February 25, 1904 in Steubenville Holy Name Church and was installed in St. Joseph Cathedral on March 1.

The new bishop's zeal soon inspired hard labor on the part of the priests, religious, and laity of the diocese. He had an innate urge to construct things. His first projects in



Bishop Hartley's coat of arms consisted of only the rosary, with the motto "Queen of the most holy rosary."

Columbus were reflective of his roots. Early in 1905 he obtained the Dominican priests to establish St. Patrick's High School in the parish where he had been educated. His first parochial establishments in Columbus, all in 1905, were named Holy Rosary, reflective of his devotion to Our Lady; St. Aloysius on the Hilltop, named after the defunct seminary; and Holy Name, named after his beloved parish in Steubenville. In 1906 he announced that the debt on St. Joseph Cathedral had been retired. He then began to build in earnest. Within five years after being named bishop he had begun or dedicated more than twentyfive churches, schools and chapels. He made every effort to provide Catholic education for all the children, his policy being that schools be erected in every parish, even before churches.

Hartley established St. Charles Seminary and many parish high schools. Other institutions established during his forty years were St. Joseph Cemetery,

St. Ann Infant Asylum, three hospitals, two camps for children, an inn for transient men, and St. Therese Shrine. When the *Catholic Columbian* folded, he founded the *Columbus Register*.

On the silver jubilee of his consecration he was named



On the silver jubilee of his consecration he was named Assistant to the Papal Throne. When he learned that a public recognition of this jubilee was being

JOSEPH F. CARR (1880-1939)

Joe Carr was born in Columbus and received his early education at St. Patrick and St. Dominic parish schools. As a boy he played sandlot baseball on Neil's

Field on Cleveland Avenue. He worked as a machinist and then, from 1900

until 1906, as assistant sports editor for the Ohio State Journal. He loved sports, and when he put his talents to use in that field his imagination, enthusiasm, fairness, and integrity made him a national figure. From the year 1901 when he organized the Panhandle White Sox almost until his death he was involved as an officer of the Ohio State Baseball League, president of the Columbus Senators, and promotional director for baseball's minor leagues. He assisted in organizing the American Basketball League and served as its first president. He had organized the Columbus Panhandle Football team in 1904 and knew that sport well. Professional football had many problems, including players who jumped from team to team, ignoring contracts; owners who had no scruples in bidding for players and allowing collegians to play; unstable finances; and players who wagered their salaries for or even against themselves. Carr used

his experience in baseball, along with his own belief that there always must be rules to guide both games and life, to put the sport on a firm foundation. He helped to form the American Professional Football Association in 1920. Upon its reorganization in 1921 as the National Football League, he became its president. He insisted upon fairness to the players, justice for the owners, and consideration of the public. He broadened the league by placing franchises in New York, Brooklyn, Boston, and Detroit, while insisting that the league headquarters be in Columbus, where it remained as long as he lived. The survival and eventual prosperity of the league resulted from his farsighted policies. He died of a heart attack at the peak of his career. His funeral was from Holy Rosary Church, his resting place is St. Joseph Cemetery.

planned, he forbade its celebration. Only on orders from Pope Pius XI did it proceed.

Bishop Hartley died on January 12, 1944 at the age of 85 years. He was interred in St. Joseph Cemetery.

He was "gentle, firm, possessing a wealth of humor, ...strong in the strength of Christ by never betraying, neglecting, or subordinating the spiritual interests of souls." Archbishop McNicholas said of him, "If the lips of the bishop now sealed in death could speak, I am



The bishop's house and the Cathedral rectory in 1949

certain they would protest firmly against any eulogy and against any recital of accomplishments. Bishop Hartley consistently led a hidden and interior, rather than a public life.... He never strove to fill the public eye or ear, but he never recoiled from speaking simply, firmly and strongly when he felt that this duty was laid upon him by his office.... He loved the church with all the power of his soul; he loved the person of the Vicar of Christ; he loved the Lord Christ as his God and his Saviour."

"The memory of his life and zealous work will be cherished while there is a Diocese of Columbus."

Most Rev. Edward Gerhard Hettinger, D.D., Auxiliary Bishop

Edward Hettinger was born in Lancaster in 1902. He attended St. Mary elementary and high schools; studied at Holy Cross College in Worcester, Mass.; and went on to study theology at St. Vincent Abbey, Latrobe. He was ordained by Bishop Hartley on June 2, 1928 and was assigned the chaplaincy at St. Ann's

Maternity Hospital in Columbus. After two months as administrator of Delaware St. Mary Parish, he was appointed chaplain of St. Vincent Orphanage and Administrator of St. Margaret of Cortona Parish, where the Italian people were very devoted to him. He held these posts until 1945. Beginning in 1929 he was director of cemeteries and from 1938 until 1942 he was chancellor of the diocese.



Bishop Edward G. Hettinger, Auxiliary Bishop of Columbus

Father Hettinger's keen intellect and sound judgment led him to always work steadily, successfully, and without any notice. He would have left it thus, but in 1938 he was named a domestic prelate by Pope Pius XII. Three years later, on December 6, 1941, he was appointed auxiliary bishop of Columbus, an appointment that brought universal jubilation to the people of the diocese. He was consecrated by Bishop Hartley at St. Joseph Cathedral on February 24, 1942.

Bishop Hettinger was a "sacramental" rather than an administrative bishop, and the other priests of the diocese were devoted to him. He proved always ready to share the burdens of the ordinary. He served humbly under Bishops Hartley, Ready, Issenmann, Carberry, Elwell, and Herrmann, always shunning honors and preference. Bishop Hettinger was administrator of the diocese five times when the see was vacant due to the death or transfer if its bishop.

In 1945 he was named pastor of Sacred Heart Parish, Columbus. His pastorate there was marked by faithful



care of the sick, devotion to the parish school, and his rose gardens. He heard confessions for four hours each weekend; he offered Mass daily in the parish; and he took his regular turn in the pulpit.



Sanctuary of St. Vincent Orphanage Chapel, Christmas, 1934

Bishop Hettinger resigned as auxiliary bishop on his 75th birthday. He continued at Sacred Heart until September, 1978, when he moved to a cottage near Zaleski, Ohio. The cottage had no central heat, but there he could enjoy nature, walk or drive to daily Mass at St. Sylvester Church, and act as chaplain to the Sisters at the St. Francis Center in McArthur. His last days were spent at the Convalarium at Indian Run in Dublin, O.

Through "getting up every day" the bishop had become the senior priest in the diocese and the senior bishop in the American hierarchy. He died on December 28, the Feast of the Holy Innocents, 1996. He was buried at Lancaster St. Mary Cemetery.

Bishop Hettinger had a clever but gentle sense of humor that he never used to embarrass anybody. He lived a deep spirituality, liked simple things, and avoided the limelight. He was not involved in Church politics—as administrator of the diocese he was told

only what he had to know, including nothing about the formation of the new Diocese of Steubenville. He was not impressed by "great" things, in others' lives or in his own. His hope was only in the Lord.

Right Rev. Michael Joseph Ready, D.D.



Bishop Michael J. Ready

Bishop Hartley was succeeded by a man thirty-five years his junior and having vastly different experience. Hartley had always been a pastor. Bishop Ready had worked on the national level and developed an aggressive style. He brought some greatly needed changes to the diocese following the difficult depression and war years.

Michael J. Ready was born in New Haven, Connecticut in 1893 and came to Ohio with his family in 1900.

He attended St. Peter parish school in Mansfield. His higher education was received at St. Vincent College, Latrobe, Pa.; St. Bernard Seminary, Rochester, N.Y.; and St. Mary Seminary, Cleveland. He was ordained on September 14, 1918. For thirteen years he labored in the Diocese of Cleveland as an assistant pastor and as a teacher.

In 1931 he went to Washington, D.C. as assistant general secretary of the National Catholic Welfare Conference. He became the NCWC general secretary in 1936. During those years, the NCWC was the voice of the leadership of the Church in this country. It developed a national news service along with programs to aid the growth of the Catholic schools and lay participation in the affairs of the Church. It presented the Church in America to the world as a united bloc, to exert a strong influence in matters of faith and

Bishop Ready's coat of arms was the first to be impaled with arms of the Diocese of Columbus.

His personal arms include three wings for the Ready family along with a roundel with a red cross, adapted from the National Catholic Welfare Conference of which he had been secretary.





Bishop Ready built the present chancery building and residence in 1949, symbolizing the growth of the administrative arm of the diocese.

morals. Ready took a lead in every effort to make America's laws, social institutions, and public policy consonant with Christian teaching. He never failed to give a Catholic viewpoint when he thought moral injustice was being done.

Ready was elected to the see of Columbus in November, 1944 and was consecrated on December 14, 1944 in St. Matthew Cathedral, Washington. He was installed in St. Joseph Cathedral on January 4, 1945.

Ready worked very hard on the diocesan level, symbolized by the present chancery building, which he built in 1949 to house his administrative staff. He called for the cooperation of the laity in carrying out programs for the welfare of Church and society, programs that he had helped to initiate as secretary of the NCWC. To assist in these endeavors, he had several diocesan priests sent for graduate studies in social service, education, social action, and canon law. Bishop Ready also established several organizations of lay men and women, along with the Diocesan Council of Catholic Women. He established the diocesan Catholic Welfare Bureau and soon appointed a Director of Charities.



The bishop's chapel in the chancery building

With Archbishop McNicholas of Cincinnati, Bishop Ready started the Ohio Catholic Welfare Conference, the first such statewide conference in the nation. It quickly established beneficial relationships with the State of Ohio at all institutional levels.

Bishop Ready died suddenly of a cerebral hemorrhage on May 2,1957; he was sixty-four years old. Burial was at St. Joseph Cemetery.

Bishop Ready was endowed with intelligence, imagination, eloquence, and administrative ability. He was of a generation of churchmen who "envisioned the pre-eminence of the Church in mustering human resources for the betterment of society." Bishop Ready



The windows of the bishop's chapel depict Bishop Ready's patron saints, Michael and Joseph.

was very princely and handsome but had a "terrific" temper. He was an impetuous person who wanted to get things done and move the Church forward, and this desire caused him to be demanding and impatient both with himself and with those who were closely associated with him. Some observed him as a "difficult" person, but he was a man dedicated to serving the Catholic Church with respect, dignity, and honor.

Most Rev. Clarence George Issenmann, S.T.D.

Bishop Ready's successor, like him, got things done, but with a kind and gentle manner. Clarence G. Issenmann was born in 1907 in Hamilton, Ohio and worked as a delivery boy and later a meat cutter for his father. Educated at St. Ann's school, Hamilton, and Hamilton Catholic High School, Clarence then

attended St. Joseph's College, Rensselaer, Indiana, where he played on the baseball team. He attended St. Gregory and Mount St. Mary of the West seminaries in Cincinnati and was ordained to the priesthood 1932. 29, June continued his studies of Fribourg, University Switzerland and at the Collegio Angelico, Rome, which granted him a doctorate in Theology.



Bishop Clarence G. Issenmann



Bishop Issenmann's coat of arms. His motto is translated "Souls for God."

The young priest became an editor and columnist with the Register system in Denver, where he spent two years. In 1938 he became editor of the *Catholic Telegraph Register*, the archdiocesan newspaper. From 1940 until 1951 his column appeared in the national section of the Register. He served as a pastor and held many offices in the archdiocese.

He was appointed auxiliary bishop of Cincinnati and was consecrated on May 25, 1954 by Archbishop Karl Alter. He was appointed to the see of Columbus in 1957 and was installed in St. Joseph Cathedral on February 11, 1958.



Bishop Issenmann with children at St. Vincent's Orphanage

'Expansion' and 'charity' were the watchwords during his six and one half years in this diocese. He established eight new parishes; completed three high schools and founded three more, replacing the old



parish and religious order high schools. Many old churches and schools were replaced with new buildings.

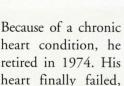
Bishop Issenmann attended all of the sessions of the Second Vatican Council. He was the first Ohio bishop to order that the dialog Mass be used in all parishes. The first English-language Mass in the Diocese of Columbus was offered in 1964 for the Diocesan Council of Catholic Women.



St. Francis de Sales High School in Columbus

Issenmann was appointed apostolic administrator of the Diocese of Cleveland in 1964 and left Columbus on February 1, 1965. He succeeded to that see in 1966. In Cleveland, like all bishops of the time, he struggled to implement the changes that followed in the wake of the Second Vatican Council.

He also fought to keep the parochial schools open in the face of declining enrollment and money woes.





Bishop Issenmann and Pope Paul VI

bringing about his death on July 27, 1982. After private ceremonies, he was entombed at Resurrection Chapel in St. John Cathedral.

Bishop Issenmann earned a reputation for getting things done. He worked with a vigor and enthusiasm that challenged those who worked with him to give their best. He trusted their competence, guiding their actions with encouragement and support. Although a respected administrator, the bishop also was a procrastinator. He believed that if a problem were left alone it would go away, and often he was



Bishop Issenmann purchased the Greenlawn Avenue site of St. Rita's Home for the Aged, replacing the old house on East Broad Street.

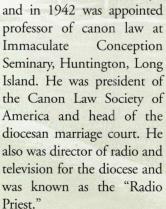
correct. Issenmann was down to earth, a kind and gentle man with a ready smile. He was always ready to listen and simply loved to help people.

His Eminence John Joseph Cardinal Carberry, S.T.D., Ph.D., J.C.D., LL.D.

The Diocese of Columbus was just a short stopover during the distinguished career of its seventh ordinary. John J. Carberry was born in Brooklyn, N.Y. in 1904. He received his education at St. Boniface School and Cathedral College there. He received his seminary training at the North American College, Rome and was ordained in the Eternal City on July 28, 1929. In Brooklyn he worked as assistant pastor at several parishes.

He received a doctorate in Canon Law from Catholic University of America in 1934, then served as secretary to the bishop and assistant chancellor in the

Diocese of Trenton. In 1940 he returned to Brooklyn



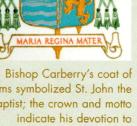
Bishop John J. Carberry,

Archbishop of St. Louis

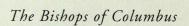
later Cardinal

Bishop Carberry's coat of arms symbolized St. John the Baptist; the crown and motto

"Mary, Queen and Mother."



Carberry was consecrated as coadjutor bishop of Lafayette, Indiana on July 25, 1956 and succeeded to





Bishop Carberry in Rome

the see the next year. He was appointed Bishop of Columbus on January 20, 1965 and was installed in St. Joseph Cathedral on March 25.

Bishop Carberry attended all four sessions of the Second Vatican Council and as Bishop of Columbus much of his effort was devoted to the early and enthusiastic implementation of the ideas of that came about after it. In October of

1966, as prescribed in a recent *motu proprio* of Pope Paul VI, he established the Clergy Advisory Council to obtain regular input from the priests. He issued regulations for liturgical changes, including evening weddings and funerals, Holy Communion under both species, and Mass in the home. He was active in local ecumenical affairs. He established St. Elizabeth and Our Lady of the Miraculous Medal parishes in the Columbus area and completed Wehrle High School.

When the building at 197 E Gay Street behind the chancery became available, Carberry bought it and started consolidating the diocesan offices there.

After just three years in Columbus, on February 14, 1968 he was appointed Archbishop of St. Louis and he was created a cardinal in 1969. Cardinal Carberry retired on July 31, 1979 and continued to reside in the St. Louis area until his death on June 17, 1998 at the age of ninety-three years. He was laid to rest in St. Louis Cathedral.



Bishop Carberry purchased the Gay Street building behind the chancery, now called the Catholic Center, that houses many of the diocesan offices.

Bishop Carberry always was committed to the Sacred Tradition of the Church, in the sense of upholding Her teachings and introducing the changes after the Second Vatican Council in line with that continuing Tradition. He was attentive to details and wanted to be involved in the work of his assistants. He always expressed his devotion to the Mother of God by

bringing her into his homilies and speeches. He still is remembered as being kind, respectful, thoughtful, and talented.

Most Rev. Clarence Edward Elwell, S.T.D.

As a boy in Cleveland, Clarence Elwell served Mass for his assistant pastor, Father Michael J. Ready. He followed Ready into the priesthood and the episcopacy, and in time became Ready's successor in Columbus. It even has been said that he had a temper, somewhat reminiscent of Ready's. However, Elwell primarily was an educator.

Clarence was born in Cleveland's Holy Name Parish in 1904. He attended the parish elementary and high schools, where in 1920 he was captain of the football team. He put off thinking about a religious vocation because he thought he was not good enough for the priesthood. During his second year of preparation for a career



Bishop Clarence E. Elwell

in medicine at St. Ignatius College, a priest suggested to him in Confession that he might have a vocation. He then gave serious thought to the matter and the next fall was enrolled at St. Mary Seminary, Lakeside. He attended the Canisium in Innsbruck, Austria, and was ordained there on March 17, 1929.

In Cleveland he served as an assistant pastor, teacher, and school administrator, meanwhile earning M.A. and Ph.D. degrees in education. He was involved in the writing of several series of textbooks, covering high school religion, spelling, and reading. He was appointed auxiliary bishop of Cleveland and was consecrated on December 21, 1962. As such he attended the Second Vatican Council.

Bishop Elwell was appointed to Columbus on May 29, 1968 and was installed in St. Joseph Cathedral on August 22. In this trying era it was not possible for a bishop to be authoritarian, but the Church had not



Bishop Elwell with Fr. William Rardin at Coshocton Sacred Heart Church during Advent, 1972

learned to be democratic, or even how democratic Christ wanted Her to be. Progressives thought things were not changing fast enough, while others thought that too many things were changing, and too quickly. Elwell gave permission for Saturday evening Mass of obligation and other liturgical changes. However, he cautioned the diocese against too liberal use of women as lectors at Mass and once walked out of a "totally unauthorized liturgy" at a sisters' meeting in Dayton.

Bishop Elwell took studied positions on the issues of his day, some of which are still not resolved. He took part in successful campaigns to halt the liberalization of

Ohio's abortion law, only to see state laws overturned by a federal court. He joined top leaders of other Ohio churches in denouncing the bombing of nonmilitary areas in North Vietnam and called for unconditional amnesty for war protesters, draft dodgers, and deserters.

Bishop Elwell was convinced that the Catholic school system must be preserved and developed. He argued that parents had a right to choose



The chapel and mausoleum at Resurrection Cemetery

the kind of education their children would receive and should not be burdened by a tax system that did not support this choice. He worked through the Catholic Conference of Ohio to obtain legislation providing for teacher salary supplements and later for a parental grant program and a state tax credit, but these were all



Lancaster's Fisher Catholic High School



Tuscarawas Central Catholic High School was built in 1970, replacing Dover St. Joseph and Dennison St. Mary high schools.



Rosecrans High School in Zanesville began in the old St. Nicholas Parish high school. Bishop Elwell had the present building erected.

declared unconstitutional. He conceived and brought to completion three diocesan high school buildings: Tuscarawas Central Catholic, Fisher Catholic in Lancaster, and the new Rosecrans High School in Zanesville.

Bishop Elwell moved lay persons into positions of trust formerly filled by priests, such as director of cemeteries, editor of the newspaper, and superintendent of buildings.

The bishop died on February 16, 1973. In accord with his own wishes, he was interred next to Bishop Ready at St. Joseph Cemetery.

Bishop Elwell was an energetic, dedicated servant of the Church. His temper, stamina, and zest for a good argument led him into some shouting matches, but he could not stay angry with anyone who was willing to communicate. His broad, welcoming smile was perhaps his best known characteristic. As priest and bishop he was, primarily, an educator, a role most fitting for the shepherd of the diocese.

Most Rev. Edward John Herrmann, D.D.

It seems impossible to find a negative word written about the ninth Bishop of Columbus, Most Rev. Edward Herrmann. He was oriented toward the people and the priests and was eminently successful in his efforts to serve them.

Edward was born in Baltimore, Maryland in 1913 and there attended Catholic elementary and high schools. He desired to become a priest or a lay brother, but after graduation he went to work to support his widowed mother. For nine years he worked as a clerk at an oil depot, meanwhile keeping active at St. Bernard Parish. It was in 1940 at a beach picnic that the pastor asked him what he wanted to do with his life. He replied that he wanted to be a priest and soon found himself enrolled at Mt. St. Mary's College in Emmitsburg.



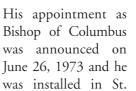
Mass at the 1979 Diocesan Assembly

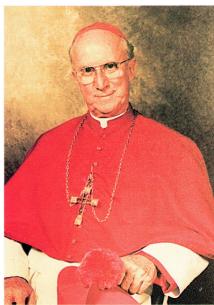


Break at a display table during the 1979 Diocesan Assembly

He was ordained on June 7, 1947. After service as assistant pastor he was named pastor of St. Mary Parish in Washington, an inner-city, predominately Black parish where he got along well with the people, despite the racial problems of the times. Concurrently he carried out administrative assignments for the archdiocese.

Herrmann was appointed auxiliary bishop of Washington 1966 and was ordained a bishop April 26 by Archbishop Patrick He O'Boyle. appointed chancellor of the archdiocese and vicar general as well as pastor of Our Lady of Victory Parish in Washington.





Bishop Edward J. Herrmann

Joseph Cathedral on August 21. He wanted to be known by the people of this diocese, but he also wanted them to know each other. To this end he revitalized the vicariate system to promote a flow of information and association and he reorgainzed a Diocesan Pastoral Council. He consolidated a few schools, started three parishes, combined two, and closed one mission. He was a strong proponent of the canonization of Elizabeth Bayley Seton, foundress of the Sisters of Charity in America, and he attended the proclamation of her sainthood in Rome in 1975. He designated her the patroness of the new parish he established in Pickerington.

In 1981 as the country's economy faltered, Bishop Herrmann noticed that food pantries and social service agencies could not meet people's needs. He convened a meeting of community leaders to address the concern. He alone was able to pull these forces together, because he had built up credibility among their leaders. The best-known result of this meeting has been Operation Feed, which began collecting cans and packages to restock community food pantries. The annual campaign still carries out this work and is the largest and best-organized in the country.



The Diocesan Council of Catholic Women table at a meeting of the Diocesan Pastoral Council

Bishop Herrmann retired September 18, 1982 and moved to Hyattsville, Maryland after the installation of Bishop Griffin. He came back to the diocese on four or five weekly visits each year to assist Bishop Griffin by administering Confirmation.

He returned to Columbus in 1991 to make his home with Bishop Griffin, for whom he was confidant, adviser, and friend. In 1995 he suffered a stroke and after treatment moved to St. Raphael Home for the Aged. His presence there was a great blessing to the other residents.

Bishop Herrmann died on December 22, 1999, at the age of eighty-six years. Burial was in the crypt of St. Joseph Cathedral.

Bishop Herrmann was thoughtful and articulate, possibly because each day he read books of doctrine, classical fiction, and fact. His style was one of pastoral sensitivity to everyone, full of compassion and kindness. His deep prayer life nurtured this approach. He never stood on his office, but upheld it as a humble and holy Christian gentleman, always devoted to the Church and Her mission.



Bishop John A. Fulcher, Auxiliary Bishop of Columbus

Most Rev. George Avis Fulcher, S.T.D., Auxiliary Bishop

The first auxiliary bishop of the diocese was the saintly Bishop Hettinger, who served humbly and prayerfully, scorning honors and preference, and lived to be the senior member of the American hierarchy. The second, George Fulcher, was quite different in many respects.

George was born in Columbus in 1922 and received his elementary education from the Sisters of Notre Dame de Namur at St. Patrick and St. Aloysius parish schools. He attended St. Charles Preparatory School and St. Charles College, where he was awarded the A.B. degree. He attended Mount St. Mary of the West Seminary and, in the summers, Catholic University of America. He was ordained by Bishop Michael J. Ready on February 28, 1948.

After a short assignment at St. Francis de Sales Parish in Newark he studied theology at the Angelicum in Rome, where he received the S.T.D. He was assistant pastor at St. Joseph Cathedral Parish, then assistant at Our Lady of Victory Parish, and administrator of Holy Cross Parish. In 1963 he was named founding pastor of Columbus St. Anthony Parish. He later returned to the Cathedral Parish as pastor. Father Fulcher was enthusiastic in all of his assignments. He had a way of making persons with whom he spoke feel special, making room for everyone. Nobody claimed that he was a perfect man, but he was a very good person who worked hard at his job.

From 1956 until 1983 he was part-time instructor in theology at the Pontifical College Josephinum. He was editor-in-chief of the *Catholic Times* from 1958 until 1957, in which position he wrote hard-hitting editorials on the concerns of the time.

In 1976 Father Fulcher was appointed auxiliary bishop of Columbus. He was ordained a bishop on July 18, 1976 in St. Joseph Cathedral by Bishop Herrmann. He spent many hours at local ecumenical gatherings, "showing a warmth and tenacity which lifted up the essential oneness of Christ's church in such a way that no one could miss it."

The National Conference of Catholic Bishops named Fulcher to the committee that wrote the bishops' peace pastoral. Titled "The Challenge of Peace: God's Promise and Our Response," it was a widely debated document that urged nuclear disarmament. Approved by the bishops in 1983, it proclaimed peace as a goal for the world but did not provide a blueprint of political or military steps.



Bishop Fulcher's coat of arms, as Bishop of Lafayette

In 1983 Fulcher was appointed of Lafayette Bishop of Lafayette. He continued active in the ecumenical movement and in promoting the peace pastoral.

On January 25, 1984 Bishop Fulcher was driving himself back to Lafayette from a speaking engagement on the peace pastoral. About 1:30 p.m. for an unknown reason the car left the road some thirty-five miles north of Terre Haute and burst into flames. Burial was in St. Mary Cemetery, Lafayette, amid the tears of a large family, two dioceses, and many people of other faiths.

Most Rev. James Anthony Griffin, J.D., J.C.L.

The tenth Bishop of Columbus brought strong administrative and financial skills to the diocese—skills remarkably lacking in the earliest bishops of Columbus.



Bishop Fulcher with Pope John Paul I

James Griffin, born in 1934, attended St. Angela Merici Elementary School in Fairview Park, Ohio and St. Ignatius High School in Cleveland. He attended St. Charles College, Catonsville, Maryland, and Borromeo College, Wickliffe, Ohio, where he received his B.A. degree. He attended St. Mary Seminary, Cleveland and was ordained to the priesthood by John Cardinal Krol on May 28, 1960.

In between pastoral and administrative assignments in the Diocese of Cleveland, Father Griffin earned a Licentiate in Canon Law (J.C.L.) from the Pontifical Lateran University and a Doctorate in Civil Law (J.D.) from Cleveland State University. He was appointed auxiliary bishop of the Diocese of Cleveland and was ordained bishop on August 1, 1979 by Bishop James Hickey.

Pope John Paul II appointed him the tenth Bishop of Columbus on February 7, 1983 and he was installed in St. Joseph Cathedral on April 25.

Within a year of his installation Bishop Griffin had visited every parish and parish elementary school in the diocese. In 1984 he formed the secretariat system to oversee diocesan departments and programs. This administrative system enabled him to focus more of his time and efforts on his role as shepherd and pastor of the diocese. In 1985 he initiated a farreaching process of planning and consultation to

determine the direction of the diocese for the remainder of the century. More than 115 parishes, as well as all geographic vicariates, held consultations that led to the publication in 1988 of a diocesan plan, "Called By Faith, Committed to the Future."

Bishop Griffin also initiated a vicariate planning process. The people of the vicariates are making preparations for the future by determining how parishes within



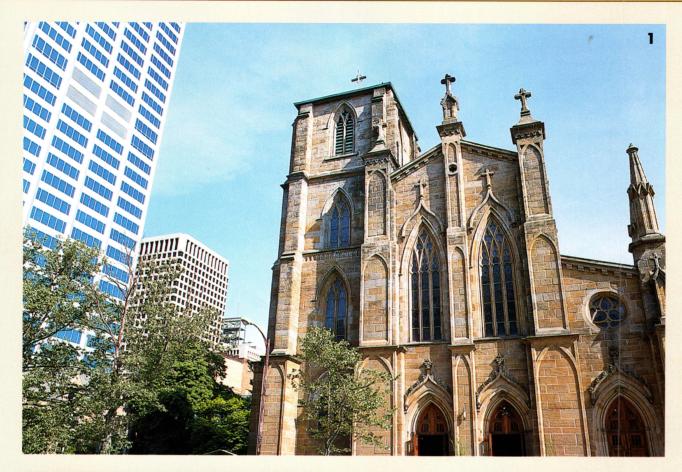
Bishop James A. Griffin

vicariates will work together to better serve their communities, the diocese, and the Church as a whole.

For ten years, the diocese shared Bishop Griffin with the distressed areas of the world through work with Catholic Relief Services, the agency of Catholic bishops that assists the poor and disadvantaged in foreign lands. He joined the agency in 1985, became its president in 1991, and served in that position until the end of 1995. He visited fifty countries. According to the agency's executive director, "He was very pastoral as he traveled around the world. He would go out there and be with the people in the mud and the slums and in devastated conditions—go into the huts and shacks. He sought out the people." On these journeys he assessed the efforts of the agency to help those in serious need.

Bishop Griffin hopes that the restructuring done in pastoral planning will enable the Church to better serve the needs of the people, and that the financial planning will make it easier for the Church to carry out the different ministries that people need, to see the Gospel message come alive.

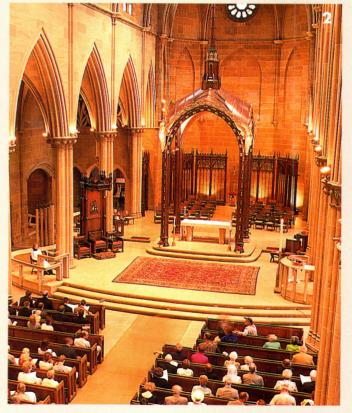
PARISHES FOUNDED BY BISHOP ROSECRANS





- 1. St. Joseph Cathedral
- 2. St. Joseph Parish was begun

in 1866 but was not organized until 1872. The design of the church was altered to serve as the cathedral and it was consecrated in 1878.



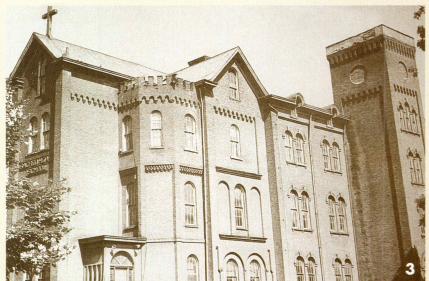


PARISHES FOUNDED BY BISHOP ROSECRANS





- 1. Holy Family Parish was established for the largely Irish west side of Columbus in 1877. The church was dedicated in 1889. It is the site of the diocese's only weekly Mass according to the 1962 Roman Missal.
- **2.** Sacred Heart Parish in Columbus was founded in 1875, the first with defined boundaries. The present church was dedicated in 1923.
- **3.** The original building at Sacred Heart Parish, Columbus, housed school and church and with additions accommodated the rectory and convent at either end.
- **4.** Immaculate Conception Parish in Dennison was founded in 1870 for Irish railroad workers. The church was built in 1871 and rededicated in 1880 after being enlarged.



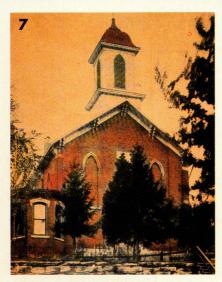


PARISHES FOUNDED BY BISHOP ROSECRANS









6. St. Peter Parish in Millersburg was the most recent to be established in Holmes County, in 1877, and construction of the church began that year.

7. St. Augustine Church in New Straitsville was built in 1872 and closed in 1990.

5a/5b. St. Mary Parish in Groveport was established in 1871. The present church, its third, was dedicated in 1977.

General History of the Diocese

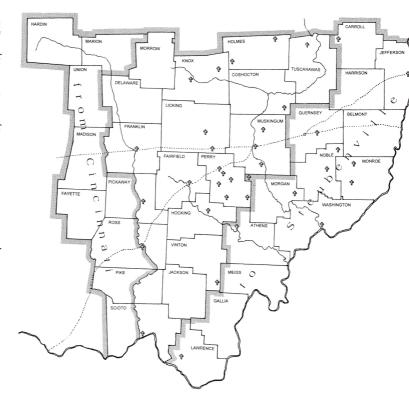
Boundaries of 1868 and 1944

The papal brief that established the Diocese of Columbus was issued in Rome on March 3, 1868. The new diocese had been requested of the Holy Father by the hierarchy of the United States, as a result of their consultations held at the Second Plenary Council of Baltimore in 1866. Rome had acted expeditiously. The story is told that Archbishop Purcell of Cincinnati had called his auxiliary, Bishop Sylvester Rosecrans, to his rooms and told him that he was thinking about making this request of the Holy Father, and had asked Rosecrans what boundaries he would suggest. Rosecrans, unsuspecting, had walked over to a map of Ohio hanging on the wall and had drawn his finger along the lines that seemed favorable to him, saying, "I think that would be about right." The brief drew the boundaries as Rosecrans had described them, from the Scioto River on the west to the Ohio River on the east, but including all of Franklin and Delaware counties (and excluding Hardin and Marion counties). The northern limit was the old boundary between the



An official transcript, made in 1966, of the papal document that erected the Diocese of Columbus in 1868

dioceses of Cincinnati and Cleveland, so that Morrow, Knox, Holmes, Tuscarawas, Carroll, and Jefferson counties were included in the new diocese. Columbus was named the see city. The geography of the new diocese made its administration rather unwieldy and Rosecrans, who was named the first Bishop of Columbus, often said later that, had he known the importance of his conversation with Purcell, his suggestion would have been different!



Map of boundaries of the Diocese of Columbus, indicating territories given up and gained in 1944, along with the churches that existed one hundred years earlier in the mid-1840s

On October 21, 1944 the Diocese of Steubenville was established for southeastern Ohio. The new eastern boundary of the Diocese of Columbus became the counties of Tuscarawas, Muskingum, Perry, Hocking, Vinton, Jackson, and Scioto. In compensation, and to relieve the Archbishop of Cincinnati of some duties, the western boundary of the Columbus diocese was extended to include Hardin, Marion, Union, Madison, and Fayette counties, along with the western portions of Pickaway, Ross, Pike, and Scioto counties.

People and Parishes

The establishment of parishes has always followed the settlement of Catholic people in an area, but in the early days a parish would become a magnet, attracting additional Catholic settlers. The diocese has struggled at times to keep up with such developments.

Pennsylvania Germans, descended from eighteenth century German Catholic immigrants, settled in Ohio at very early dates and were responsible for the foundation of early parishes, including St. Joseph's near Somerset.

EDWARD CREIGHTON (1820-1874) AND JOHN CREIGHTON (1831-1907)

Edward Creighton was born near Barnesville in Belmont County, Ohio and his youngest brother John near Linnville in Licking County. Their parents had migrated from County Monaghan, Ireland, the family name originally having been McCraren. A strong, active lad, Edward gave valuable assistance to his father on the farm and as a wagoner on the National Road. At the age of eighteen his father presented him with a team and a wagon and from this beginning, together with the fine Catholic upbringing wrought by both of his parents, he built a fortune. He was a wagoner, then moved on to the construction of roads and telegraph lines in Ohio, Louisiana, Indiana, and Illinois. In the mid-1850s he built railroad lines in Missouri. The family home ultimately came to be Omaha, Nebraska. His most famous work was supervision of the construction of the trans-continental telegraph line, filling in missing links between the Missouri River and Nevada. The adventures and drama associated with that project became the backdrop for both Zane Grey's novel Western Union and the 1940s movie of the same name, both of which featured the character of Edward Creighton and admired him as a man of drive and faith. He died suddenly in Omaha in 1874. It was his fortune that was used to found Creighton University.

> John Andrew Creighton was educated at St. Joseph's College near Somerset. The "foundations of his belief and pious practices" were so firmly laid by

his parents and by the Dominican Fathers at St. Joseph's that "not all the wild and rough life of the mountains and prairies could ever shake them."

He followed Edward west and assisted in the trans-continental telegraph project. He then went into railroad construction, merchant trading, and shipping and made investments in cattle, mining, banking, and a stockyard and street-railroads in Omaha. Through these activities and investments he became a millionaire. He was a great supporter of Catholic institutions, including the new Creighton University and Creighton Memorial Hospital. In 1895 Pope Leo XIII named him a Count of the Papal Court, a distinction that had been received by only one other American at that time. In 1900 Notre Dame University conferred on him the Laetare medal for his munificence in behalf of charity and Christian education.

Irish immigrants of the 1790s to the 1830s were ubiquitous in Ohio and probably were the most numerous group of Catholics. Some had settled for a time in Pennsylvania or Maryland before coming to Ohio. Some formed distinctly Irish parishes, such as St. Patrick at Junction City, and the early congregation at Lancaster was largely Irish. The earliest missionaries remarked that many of these immigrants spoke only Irish, a fact largely forgotten today.

Descendants of Maryland's English colonists are noted especially at Danville in Knox County, where they first settled in 1808 and where, it has been argued, they formed the second Catholic congregation in the state. This group descended in part from the Catholic pioneers who founded the "Mountain Church" in

western Maryland and their movement into Ohio paralleled the early settlement of Kentucky by their kinsmen.

"American" converts were numerous, though numbers diminished for a time in the 1840s and 1850s. Prior to the Civil War they were among the most socially prominent Catholics, such as the Delongs in Belmont and Guernsey counties, William Marshall Anderson in Chillicothe and his wife Eliza (daughter of Duncan MacArthur), Sarah Worthington Peter (daughter of Thomas Worthington), the Rosecrans brothers, and others.

German immigrants began arriving in Ohio directly from their homeland in the 1830s. Rather than meld

with existing Catholic communities, because of the language difference they often formed new communities or, with the bishop's permission, formed second congregations where English-speaking ones already existed. This was done at Zanesville, Chillicothe, Portsmouth, and Ironton. The German farmers and skilled tradesmen, noted for their patient and laborious habits, usually organized societies to collectively accomplish various ends such as education and charitable works.

There was a large group of French Catholics south of Canton that had offshoots at Calmoutier in Holmes County and in northern portions Carroll and



The second church at Calmoutier, as it appeared about 1909

Tuscarawas counties. Other notable French settlements were in southern Coshocton County (Wills Creek St. Nicholas mission) and western Scioto County. The large number of French immigrant priests who served in the area of the diocese should be remembered, especially Rev. Jean B. Lamy, pastor at Danville from 1839 to 1847, who became the first Archbishop of Santa Fe, and saintly Rev. Joseph Mertian, pastor in western Scioto County from 1873 until 1917.

The potato famine in Ireland drove millions to America from 1846 until 1852. While the earlier Irish



St. Francis of Assisi Church at Chapel Hill, Perry County, in the 1890s

immigrants settled mostly on farms and in small communities, the famine Irish settled more in the larger cities. In Columbus they became numerous enough to be formed into the city's second parish, St. Patrick, in 1852. In addition, these Irish were the railroaders of the 1850s and they formed strong communities where the railroads had hubs, such as Pleasant Valley (Plain City) and the county seats of Washington Court House, London, Marysville, Delaware, and Cambridge. The Irish, both before and after the famine, tended to bring their families and friends after them to America. Once their participation in the Civil War had broken down prejudice against them the Irish became the leaders in Catholic society for many decades.

When the Diocese of Columbus was established it comprised thirty-two parishes, forty missions, and nine stations. Eighteen of the parishes had elementary schools. Columbus had three churches, the Germans worshipping at Holy Cross and St. Mary and the Irish at St. Patrick; a second church for the English-speaking population was under construction. Three cities had two churches, one each for the English- and the German-speaking people: Ironton St. Lawrence O'Toole and St. Joseph; Portsmouth Holy Redeemer and Nativity; and Zanesville St. Thomas Aquinas and St. Nicholas.



Holy Rosary Church in Columbus was blessed by Bishop Hartley in 1916. Before this parish was established in 1905, the people worshiped in the chapel of St. Vincent's Orphanage. Holy Rosary Parish was combined with St. John the Evangelist in 1979 and the church was sold.

Other churches in county seats were Coshocton St. George, Delaware St. Mary, Lancaster St. Mary, Logan St. John the Evangelist, Marietta St. Mary, Mt. Vernon St. Vincent de Paul, Newark St. Francis de Sales, Pomeroy Sacred Heart, and Steubenville St. Peter. Woodsfield St. Sylvester and New Lexington St. Rose of Lima parishes were being formed, while Athens had St. Paul mission. The rest of the parishes

and missions were rural in nature, leaving ten county seats in the new diocese without a Catholic presence.

Over the course of time, the number of Catholics in the diocese has grown as a proportion of the total population, from five percent in 1870 to about ten percent today. In 1870 there were some 41,000 Catholics in a population of 791,000. By 1900 there were 60,000 (6%) in a total population of 1,067,000; and by 1940 137,000 (9%) in a total of 1,449,000. In 1950, after the establishment of the Diocese of Steubenville and the alteration of the western boundary of the diocese, Catholics numbered 105,100 (8%) in a total population of 1,317,000. During the 1950s the proportion of Catholics grew to ten percent, where it has remained. Today there are some 207,000 registered Catholics in the diocese, in a total population estimated at 2.3 million souls. However, a telephone poll carried out by The Ohio State University in 1996 found about 19% of the population of Franklin and adjacent counties identified themselves as Catholic. If accurate, this implies that some 125,000 self-identified Catholics in the seven counties are not registered in any parish.

Shortly after the founding of the diocese a railroad was built from Columbus through Lancaster into the Hocking Valley. This turned the quiet, rural valley into a frenzy of activity, as men followed economic activity from place to place, building and working on the railroad, in the mines, and in the factories. It became almost impossible for the Athens County pastor, Father Francis Campbell, to enumerate either the souls or the missions under his care, for the greatest part of the Catholics were a floating population, moving from one place to another.

This problem soon spread to the entire eastern portion of the diocese, as Slovaks, Hungarians (Magyars), Poles, Bohemians, Lithuanians, Ruthenians, and Italians came to work in the new coal mines, steel mills, and factories beginning in the 1880s. They settled in remote areas near the mines or mills and there reproduced on Ohio soil their picturesque European villages. They wanted their own churches where their cultures were understood and they could hear the Word of God and confess their sins in their own languages. For four decades bishops Watterson and Hartley struggled to supply facilities for them and priests who could speak their languages. The first of their parishes was Toronto St. Francis of Assisi, north of Steubenville, established in 1885. More followed and in the most active period from 1899 through 1911 at least seventeen parishes and missions were

established for them within the boundaries of the present Diocese of Steubenville. Within the present diocesan boundaries, St. John the Baptist parish was founded in Columbus for the Italians in 1895; St. Thomas the Apostle parish in Shepherd gained Polish, Slovak, and Hungarian factory workers to equal the original Germans; Roswell St. Elizabeth of Hungary parish was opened for miners of nine nationalities in 1901; Murray City St. Philip Neri parish opened in



St. Elizabeth Church in Roswell

1907 for Polish, Slovak, and Hungarian coal miners; and Columbus St. Ladislas parish was formed in 1908 for Hungarian steel workers, who were joined by Croats, Italians, and Slovaks. Often these churches were weak financially, for mine closings and industrial strikes were common. In one instance, the frame church was no sooner completed than the congregation had vanished, for the mine had closed and the people went elsewhere for employment. The numbers attending such churches in rural eastern Ohio greatly diminished in the 1920s when the coal mines shut down and large numbers of the people moved to Cleveland. St. Margaret of Cortona Parish near Columbus was formed in 1921 for the Italian quarry workers.

The problem of finding multi-lingual priests became minimal by the 1940s, as the older immigrants came to understand and speak some English, while their children used English almost exclusively.

Blacks from the South moved to Columbus in large numbers in the early 1900s and this brought about the formation of many Protestant churches for them. Although there were very few Catholics among them, Bishop Hartley, assisted by Saint Katherine Drexel and the Sisters of the Blessed Sacrament, established St. Cyprian Parish and school for them and it produced

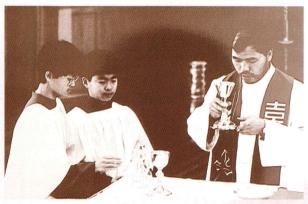


The "Revival Choir" sang at St. Joseph Cathedral in 1999. Its members were from St. Thomas the Apostle, Holy Rosary/St. John, St. Dominic, and St. Augustine/St. Gabriel parishes.

wonderful results. Whole families came into the Church through evangelization by the pastors and the Sisters, along with the school. Catholics were not immune to the prejudices of the larger community, however, and it was not until the 1950s that Blacks were welcomed into the Catholic high schools. St. Cyprian Parish was merged with St. Dominic Parish in 1957. St. Cyprian Church was closed in 1958 when it became the target of vandals.

Only a few parishes were started for reasons other than the presence of a Catholic population. Bishop Hartley established St. Teresa of Avila parish in Cadiz in 1920 and Our Lady of Mercy parish in Carrollton in 1923, though there were only a handful of Catholics in each place, because he thought there should be a Catholic presence in these county seats. Our Lady of Mount Carmel mission at Buckeye Lake was established in 1928 to care for those who spent weekends there.

Through time, the ethnic patterns of the earlier immigrant parishes have been blurred and of these only St. John the Baptist in Columbus remains as an ethnic, non-territorial parish. However, new immigrants have continued to arrive, from various parts of the world, and the Diocese still struggles to serve them. In the 1970s the Diocesan Migration and Refugee Resettlement Services took the lead in assisting



Father Jin Hum Augustine Na at the offertory of Mass for the Korean Catholic Community in 1995

the resettlement of Indochinese refugees in the area. Individuals and parishes were asked to sponsor refugees and make donations of household items, furniture, and clothing. The service was disbanded in 1995, its job completed.

The Korean Catholic Community numbers some 200 souls out of 2,500 Koreans in Franklin County. Of these, about two-thirds are "transients" attending Ohio



Vietnamese May Procession at St. Augustine Church, 2000.

State University. The Community was first organized in 1978 through the efforts of Dr. Sunwoo Justin Changwon when he noticed that the only church ministering to Koreans in the area was Methodist. So desperate were Koreans in Ohio for church services using their own language and in tune with their culture that the Catholic Community in its early years attracted members from Portsmouth, Dayton, Toledo, and Springfield. Their first regularly scheduled Mass in 1983 drew a congregation of about ninety. They now worship at St. Elizabeth. They have attracted some twenty converts per year. Beyond this, Paul Bong M. Lee, president of the community, pointed out in 1995, "when the twothirds of the community which is transient returns home, those men and women, well-formed and experienced in the faith, more often than not become leaders in their local Korean parishes, helping countless others find the precious gift of faith."

The Vietnamese Catholic Association of nearly three hundred members meets at St. Augustine Church. They are blessed to have a Vietnamese priest, Rev. Joseph Bay, to meet their pastoral needs. In 2000 a section of Resurrection Cemetery was dedicated for their use, allowing them to carry on collectively their culture's tradition of holding their ancestors in great reverence.



The Hispanic Catholics of the Columbus area honor Our Lady of Guadaloupe in procession in 1999.

By 1980 there were about seven thousand people of Hispanic origin in Franklin County. Mass in Spanish was first regularly offered in Columbus that year, with about fifty in attendance. The non-territorial Santa Cruz Parish was established in 1993 for the Spanishspeaking, who worshipped at Holy Cross Church in Columbus until 2001, when they moved to Holy Name Parish where the former parish school could be used for religious education. The parish now has some six hundred members. Sunday Mass in Spanish has been offered at St. Stephen the Martyr Church in Columbus since September, 2000. Other Hispanic Catholics are comfortable with the English language and attend the various territorial parishes. Many Mexicans have come to the rural areas of the diocese for jobs and the parishes are working to fill their spiritual and material needs. Mass in Spanish has been offered since 1995 for Guatamalan immigrants in Holmes and Tuscarawas counties, who are working to establish a permanent community.

Population Shifts and Parish Changes

Throughout the twentieth century, Ohio's rural population and parishes declined. The movement to the cities was especially noted during the 1920s and the

Great Depression, but within the diocese this movement has continued in the 1990s with the decline of the high-sulfur coal industry. In 1940 the Columbus area had grown to twenty-four parishes but those in the



Church of St. Mary of the Rosary, Minerton, Vinton County, about 1920

central city were also declining in population. The Cathedral and Holy Cross parishes saw many residential areas developed commercially; St. Dominic Parish lost families when the Pennsylvania Railroad shops were moved. In the 1950s and 1960s all of the older parishes and even some of the newly established ones in Columbus lost Catholic population as the people became more prosperous and moved to new homes far from the old, central neighborhoods.

For many years the population losses were not entirely matched by changes in the parishes and missions. The tendency was to keep the churches in existence, serving the remaining people, providing them with continuity and stability in their religious lives, but in time closings became the only practical course in some locations. Often the closures make sense in light of the ease of transportation now available, compared with the isolation of the communities when the churches were built. However, the changes could not be completed without sorrow and anguish on the part of remaining long-time parish families, in many cases the descendants of those who built the churches.

Rural churches closed for lack of Catholic population include Frankfort St. Joseph mission in Ross County, 1945; St. Joseph at Jersey in Licking County, 1949; St. Mary at Minerton in Vinton County, 1962; Sacred Heart at Geneva in Fairfield County and



The last church at Ste. Genevieve, Calmoutier, in Holmes County



St. Philip Neri Church in Murray City, dedicated in 1906, was closed in 1997.

St. Ann by the Wayside mission in Scioto County, 1963; St. Rose mission at Spring Mountain, Coshocton County, 1971; and St. Genevieve at Calmoutier in Holmes County, 1981. In Columbus, St. Peter Parish was closed in 1970, Holy Rosary and St. John the Evangelist were merged in 1979, and in 1984 St. Gabriel was merged with its mother parish, St. Augustine.

Late in the twentieth century, the lack of priests has forced the diocese to have a more formal procedure to balance the use of its resources. Most of the later changes have been determined by the priests and people of each vicariate.



The cornerstone of St. Philip Neri Church is preserved at the Holy Family Jubilee 2000 Museum.

In 1988 St. Philip Neri Parish in Murray City was changed to a quasi-parish and placed under the care of the pastor at Logan. The church was closed in 1997. In Perry County New Straitsville St. Augustine Parish

and Shawnee St. Mary Parish were united as the Community of St. Peter (the name going back to the Old Stone Church at Monday Creek) in 1988, in the care of the pastor at New Lexington. St. Augustine Church was closed in 1990 and St. Mary Church in 1992. St. Pius V mission in Moxahala was closed in 1989.

In Tuscarawas County, St. Elizabeth Church in Roswell was closed in 1992. Three years later, St. Therese Parish

in Wainwright and its mission of St. Paul the Apostle in Midvale were closed. Also that year St. Aloysius at Strasburg, St. Stephen in Bolivar, and St. Patrick in Mineral city were consolidated as Holy Trinity Parish, Zoar. A new church for the parish was completed in 2001.

In Coshocton County, Wills Creek Our Lady of Lourdes mission, founded in 1886 as the consolidation of the old French and German missions, was closed in 1998. Also in 1998, St. Mary Queen of the Missions Parish in Waverly was placed under the care of the pastor of Chillicothe St. Peter Parish.

St. Ladislas and Corpus Christi parishes in Columbus were placed under a common administration in 1999 and St. Leo Parish was merged into St. Mary Parish. The church remains available for special events.

On the other side of the ledger, from the end of the Second World War until the year 2000 twenty-nine new parishes were established in the greater Columbus area. These serve a population that has increased through natural



Holy Spirit window from St. Augustine Church, New Straitsville

growth, migration from rural Ohio, and migration of people from across the country who have been attracted to jobs in government, services, trade, and manufacturing in the strong local economy. One additional parish also was established in Morrow County (since consolidated), two in Licking County, and four in Fairfield County. The overall growth in Catholic population has taken place on the perimeter of the greater Columbus area, from the southwest to the north to the southeast. The decline in religious vocations has prevented the establishment of numerous parishes to serve this population, resulting in a small number of large parishes. The old missions of Galloway St. Cecilia and Westerville St. Paul are among these, along with the ten newer parishes of St. Michael (1946) and St. Peter (1970) in Worthington, Our Lady of Perpetual Help in Grove City (1954), St. Brendan the Navigator in Hilliard (1956), St. Pius X in

Reynoldsburg (1958), St. Matthew the Apostle in Gahanna (1959), St. Elizabeth Seton in Pickerington (1978), Resurrection Parish in New Albany (1983), St. Brigid of Kildare in Dublin (1987), and St. Joan of Arc in Powell (1987). St. Paul is the largest parish in the diocese, with 11,300 members. The smallest of these twelve is St. Cecilia, with 3,600 members. These twelve parishes represent about one-third of the diocese, while the counties of Franklin, Delaware, Licking, and Fairfield represent eighty percent of the Catholic population.

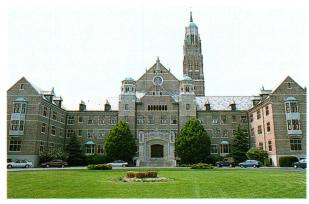


Rev. Nicholas A.
Gallagher, from
Noble County, the
first priest ordained
for the Diocese of
Columbus, became
Bishop of
Galveston.

Diocesan Priests

The importance of the clergy to the Church cannot be overstated, for as Pope St. Pius X said, a holy priest makes holy people, but a priest who is not holy is not only useless but harmful to the world. established in 1868, the diocese had forty-three priests, one for each 930 Catholics. In the early years the number of priests was increased, not by vocations from within the diocese but by heavy recruiting outside the diocese. During Bishop Rosecrans' years there were about twenty ordinations but some forty priests were recruited elsewhere. During Bishop Watterson's years there were some thirty-four ordinations—classes of one, two, or three per year—and some thirty recruits from outside.

The education of young men for the priesthood was one of Bishop Rosecrans' highest priorities. In 1871 he opened St. Aloysius Seminary on the west side of Columbus, in two buildings on the southwest corner of Grubb and Shepherd streets. It had accommodations for about thirty-five students and a full eight-year course of philosophy and theology. Rev. N. A Gallagher was president of the little



The Pontifical College Josephinum

institution, Rev. Gerhard Ahrens was procurator, and Fathers J. J. Slevin, Francis Campbell, and others were professors of theology, assisted by the bishop. Financial difficulties caused the seminary to close in November of 1876, a great heart-break to Bishop Rosecrans. The theologians were taken in at the bishop's house and at St. Patrick Parish. St. Aloysius Seminary gave the diocese fifteen splendid priests, among them Bishop Hartley. The diocese then sent its seminarians to Mount St. Mary in Cincinnati, St. Vincent in Latrobe, Pa., and the Josephinum.



St. Charles Preparatory School

The Pontifical College Josephinum grew out of St. Joseph Orphanage in Columbus. It opened in 1888 to provide priests for German immigrants throughout the United States and in 1892 was placed under the jurisdiction of the Sacred Congregation of the Propagation of the Faith. It moved north of Worthington in 1931 and has continued its mission of training priests for immigrant communities and dioceses throughout the country.

By 1899 there were 107 priests, or one for each 555 Catholics, a ratio that held until about 1940. Bishop Moeller was able to ordain sixteen priests for the diocese, building largely on the work of his predecessor. The Catholic population grew rapidly from 1900 to 1910 and Bishop Hartley was able to keep up with the requirements for priests only by heavy recruiting outside the diocese. Not only numbers were needed, but priests who could speak multiple languages. Polish Catholics at Dillonvale had to depend on a priest to visit from Pittsburgh in the 1890s, until Bishop Watterson found a Polish priest for them.

Bishop Hartley's alma mater, Mary Queen of Angels Seminary at Niagara, was a source of recruits. In that era the eastern dioceses had a surplus of vocations and could not sponsor all of the candidates available.



The first cope worn by priests of of Holy Family Parish in Columbus

Bishop Hartley was able to match their need for a diocese with his need for priests. A diocesan class of six priests in 1915 introduced an era of increased vocations that lasted until the late 1970s. The depression era found the diocese at last self-sufficient in vocations, with relatively few recruits coming from outside the diocese from that time to this.

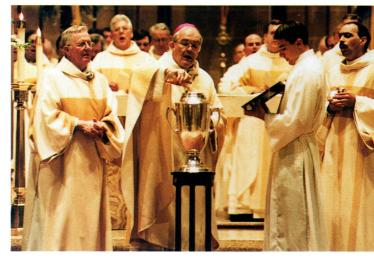
Bishop Hartley, apparently stung by the numbers of young men from the diocese who were joining the Dominican order, in 1923 opened St. Charles Seminary. It began at Sacred Heart School with three diocesan priests as professors. The present building on East Broad Street was dedicated November 4, 1925. Attendance was consistently above two hundred students, including both the high school course and two years of philosophy. Excellent teaching priests were recruited from around the country and from within the diocese.

Following the philosophy course, the seminarians were sent for theology to major seminaries, primarily Mount St. Mary's of the West in Norwood, Ohio. Some went abroad to obtain their degrees in Rome, Innsbruck, and Fribourg. It was a great consolation for the people to see so many of their own young men, trained at their own seminary, standing as priests at the altar. Bishop Hartley considered St. Charles to be "the heart of the diocese" not only because of its formation of future

priests but because the annual clergy retreat, the junior clergy examinations, and other gatherings and retreats were held there.

By 1942 Bishop Hartley was quite pleased with his corps of priests. He wrote, "The priests, who are leaders in the field of activity, have proved themselves to be men of real, apostolic zeal, always obedient to authority, helpful in every diocesan undertaking, kind and gentle in their dealings with the poor people, and most generous in the time of the people's trouble, sorrow and adversity. The people hold them in the highest esteem and reverence—ready to aid in every way, as far as it is in their power, the school and the Church."

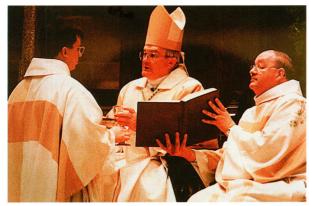
In the late 1960s the shortage of vocations caused the number of seminarians at St. Charles to drop and Bishop Elwell decided that the school would be more useful as a college preparatory school for boys. He



Bishop Griffin pours the balsam at the Chrism Mass at St. Joseph Cathedral (1999). At this Mass the priests renew their yows.

closed the seminary in 1969. Over the course of its forty-six years, St. Charles Seminary helped to educate some 290 priests, most of whom served in the diocese.

In the 1960s many priests began to question their calling, for various reasons related to the teaching or discipline of the Church or to the sexual revolution then sweeping the country. Resignations of priests from active ministry in the diocese began in 1965, peaked at eleven in 1972, and then declined to one or two per year. A total of fifty-two resigned in the years 1966 to 1989. There were 111 diocesan ordinations in that period, eighty-six retirements, twenty-seven deaths of active priests, and a handful who transferred to service outside the diocese, so that there was a net loss of about sixty diocesan priests in that twenty-four year period.



Newly ordained Rev. Jeffrey Coning receives the chalice from Bishop Griffin in 1997 as Deacon John Crerand holds the sacramentary.

Of this sad situation Bishop Carberry remarked in 1967, "Our people and priests these days suffer from the repeated announcements of the apostasy of brother priests, or their rejection of their vows, giving up the priesthood or leaving the Church. Religious life, both among the men and women religious, is being shaken by the increasing number who leave for the worldly life and involvement in the world. Vocations—no wonder—seem to have dropped off to the lowest ebb.

"While these reports make our hearts heavy, and while we do not set ourselves up as judges, it is reassuring to turn our gaze to the great army—real army—of courageous priests who are faithful day after day in parish work, or in teaching, or other essential priestly assignments, who serve God, offer the Holy Sacrifice of the Mass, attend to the sick, instruct the converts, live with peace and joy by the grace of God a celibate life—May God bless their work and their labors. We must never forget them. They are doing God's work, they labor unsung, with no headlines, but ever known to the loving care and blessing of God."

The last class of diocesan seminarians to attend Mount St. Mary of the West was ordained in 1984. Since then St. Vincent at Latrobe, Pa. and the Josephinum have educated most diocesan seminarians.

From 1990 through 2000 twenty-four priests have been ordained for the diocese and there have been few resignations in this period. However, these clearly are not enough for the future, and the religious orders and other dioceses cannot provide priests as they could in earlier times. In 2000 Bishop Griffin released a statement "Guidelines Regarding Expectations of Priests and Sunday Celebrations in the Absence of a Priest." It defines what the flock's expectations should be of their priests and how priestless Sundays should be handled if and when that situation becomes unavoidable.

Religious Order and Society Priests

From the earliest days, the diocesan or secular priests in Ohio have had the assistance of priests of religious orders and societies. The Dominican Fathers headquartered at St. Joseph's near Somerset were the first missionaries and pastors in Ohio. They provided the earliest priests for the Danville, Junction City, Lancaster, Columbus, and other parishes that afterwards were assigned to diocesan priests. They have provided the pastors from the beginning at Zanesville St. Thomas Aquinas and Somerset St. Joseph and Holy Trinity parishes. Bishop Watterson asked them to take charge of St. Patrick Parish in Columbus in 1885, where they provide highly valued preaching and religious education. Their priory near Somerset and Aquinas High School in Columbus housed many



The faculty at Aquinas about 1915: Dominican Fathers Thomas Weiland, Joseph Brady, John Jordan, Martin Welsh, George Carpentier, Joseph Coudeyre, John Dooley, Patrick Heasley, Dennis Casey, Joseph Pastorelli, and James Wilburn.

priests who were available for chaplaincies. They numbered sixty in the diocese in 1942 and today they are nine. This is a two-way street, of course. From the establishment of the diocese in 1868 until the end of the Second World War, fifty-three men from the diocese were ordained as Dominican priests.

Jesuit priests took charge of the parishes and missions in Ross, Pickaway, Pike, and Fayette counties in 1847 and remained until 1851. Individual Jesuits have served at the Josephinum and in 1990 they returned to diocesan work, taking charge of the Community of Holy Rosary/St. John in Columbus. Three priests and a brother are now stationed there.

In 1886 the Pennsylvania province of the Order of Friars Minor Capuchin set up a house at Dover and



St. Paul Church in Westerville, about 1960

provided pastors and missionaries for the parishes and missions in Tuscarawas County. In 1931 they set up another house in Westerville, St. Paul's Friary, and provided priests for St. Paul Mission until 1951. Because of declining numbers and the aging of their members, they withdrew from the diocese in 1996.

In 1932 the Congregation of the Missions (Vincentian Fathers) opened a mission house at Groveport, a center from which they could conduct missions and retreats in the Midwest and the East. They maintained their house in Groveport and provided pastors for St. Mary Parish until 1982.

The Glenmary Home Missioners of Glendale, Hamilton County, established a mission at Our Lady of Lourdes Church in Otway in the early 1940s to care for the small Catholic communities at Otway, Buena



St. Matthew Church, Mt. Gilead, 1949

Vista, Manchester, and Pond Creek. They organized the Catholics of West Portsmouth, where Our Lady of Sorrows Church was dedicated in 1949. The Glenmary Fathers gave up the last of their missions in the area in 1956.

In 1947 Precious Blood Fathers from Dayton came to St. James the Less Parish in Columbus. Two

priests of this society still serve in the parish today. They also staffed Milford Center and Plain City from 1949 until 1977.

The Sacred Hearts Fathers headquartered in Fairhaven, Mass. were stationed at Mount Gilead St. Matthew Parish from 1948 until 1971.

In 1948 it was announced that the Oblates of Mary Immaculate of Buffalo, N.Y. would take charge of West Jefferson Sts. Simon and Jude Parish and would fill the chaplaincies at Orient State Institute and the Columbus State School. Their numbers, like those of other societies, have so declined that today they supply no chaplains to the diocese.

In 1949 Bishop Ready entrusted St. John the Baptist Parish in Columbus to two priests of the Pontifical Institute for Foreign Missions (PIME). In 1952 this Society opened its first seminary in America, in a house at 324 East North Broadway in Columbus. By the end of 1956 the seminary had moved to Sts. Peter and Paul Seminary, constructed on land near Newark donated by A. T. Wehrle. The seminary started with both high school and college students, but in 1958 the society formed a novitiate in Detroit and the Newark facility was limited to the high school. The school closed in 1990 and the society withdrew from St. John the Baptist Parish in 1991. Five priests still operate the PIME Mission and Retreat Center at the former seminary site.

The Missionary Society of St. Paul the Apostle, the Paulist Fathers, came to the diocese in 1956 to staff the Newman Center at The Ohio State University. The Newman Club was organized for Catholic students at Ohio State in 1906. For forty years it was provided with spiritual direction by the pastors of Holy Name Parish and then by diocesan chaplains. The Newman Club, later the Newman Center, was located in various houses near the campus. In 1971 the present St. Thomas More Newman Center on Lane Avenue was built by the diocese. The Paulist Fathers had an early but tenuous connection with the diocese, for their founder, Father Isaac Hecker, had represented Bishop Rosecrans at the First Vatican Council. Father Hecker was known as a liberal and the Paulists have followed in his footsteps. On the Ohio State campus they have gathered a large community and provide a wide range of services, much like a parish.

The Salesians of Don Bosco, who came to Columbus in 1969 to operate the Salesian Inner City Boys



The Salesian Boys & Girls Club occupies the former Knights of Columbus building in Columbus.

Club, also make themselves available for parish Masses. For a short time they provided priests for Santa Cruz Parish. Six priests and two brothers are in residence.

Bishop Griffin obtained Franciscan Friars from the Province of St. John the Baptist, headquartered in



Father Serges LaMautte, of the Society of Don Bosco, distributes Holy Communion to members of Santa Cruz Parish in 1995

Cincinnati, to take charge of Corpus Christi Parish in Columbus in 1986, but they withdrew after only seven years.

There now are 138 active diocesan priests and fortytwo members of religious orders and societies, a total of 180 or about one priest for each 1,300 Catholics in the diocese. This figure does not count the devoted retired priests who assist in pastoral work.

Permanent Diaconate

The renewed permanent diaconate, according to Pope John Paul II, is a great and visible sign of the working of the Holy Spirit. There are now some 25,000 permanent deacons around the world, 17,000 of these being in the United States and seventy-three in the Diocese of Columbus.

The order of the diaconate, founded by the Apostles for works of charity and having as one of its members St. Stephen the protomartyr, went out of use about the



An early deacon class at Shelby, Ohio

seventh century except as a transitional step to the priesthood. The sixteenth century Council of Trent hinted at bringing the diaconate back "into use in accordance with the sacred canons." However, the idea did not progress until after the Second World War, when theologians perceived in the order a means of restoring society from the ravages of that conflict. In 1964 in *Lumen Gentium*, the *Dogmatic Constitution on the Church*, the Second Vatican Council allowed the restoration of the diaconate "as a proper and permanent rank of the hierarchy." It allowed the order to be conferred even upon married men of mature age, as well as suitable young men for whom the rule of celibacy would be enforced. The council defined the functions of the deacon as the administration of

Baptism, care and distribution of the Eucharist, assisting at and blessing marriages, bringing Viaticum to the dying, reading sacred scripture to the faithful, instructing and exhorting the people, presiding over worship and prayer of the faithful, administering sacramentals, and officiating at funeral and burial services.

Almost immediately after the close of the Council, the Bishops of the United States requested the restoration of the permanent diaconate in this country. Among the reasons for the request were that the many diaconal ministries already present would be enriched and strengthened by the sacramental grace of Holy Orders; a new group of devout and competent men would be



Deacon Jim Keating (with sons Kristoffer and Jonathan and Bishop Griffin) represents the class of 2001.

enlisted in the Church's ministry; charitable and liturgical services would be extended in both rural and urban communities; and the official and sacramental presence of the Church would be provided in communities where priests were not readily available. Pope Paul VI responded favorably to the request in 1968, but it was not until 1972 that he issued the apostolic letter *Ad Pascendum*, establishing norms for the restoration of the diaconate around the world.

Bishop Herrmann initiated the program in this diocese in 1973, appointing Father Ralph Huntzinger its first director. Father Huntzinger was succeeded by other priests until Deacon Joseph Farry was appointed codirector in 1987. The first permanent deacon of the diocese, Deacon Roger Pry, was ordained in the spring of 1975. The candidates for the diaconate are given formation in lay ministry, along with studies in theology, morality, and the sacraments. The training took place at Sacred Heart Seminary in Shelby, Ohio

until 1982, when the program was transferred to the Pontifical College Josephinum. In 1990, there having been some fifty deacons ordained over a sixteen year period, Bishop Griffin placed a moratorium on new entrants while the program was reevaluated. Deacon Frank Iannarino was appointed program Director in 1992. The program was studied, the course of study was rewritten, and the program was opened again in 1993. It now is based on a four-year cycle, each class being ordained before the next begins formation.

With ordination of the eleven-member class of 2001, the diocese now has seventy-three permanent deacons. Although a few are retired and a handful work full-time in parishes or schools, the majority of the deacons have jobs in the world and work in the parishes, hospitals, schools, and prisons at other times. Although they assist the priest in proclaiming the Word, administering sacraments, and assisting administration, they are an image of the Servant Jesus also to the world outside of the Church.

Catholic Press

Bishop Rosecrans had seen the value of a Catholic newspaper while serving as editor of the *Catholic Telegraph*, which had been founded primarily to defend the teachings of the Church. News of the Diocese of Columbus was printed in a column of the *Telegraph* from 1868 until 1874. Late in 1874 Bishop Rosecrans asked Dennis A. Clarke, newly returned from the University of Notre Dame, to manage and edit a diocesan newspaper, the *Catholic Columbian*. Clarke carried out this duty while studying at St. Aloysius Seminary and after his ordination. Bishop Rosecrans

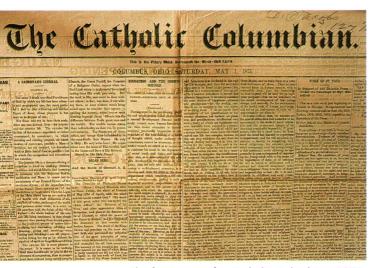
wrote some of the editorials. The paper, printed with the *Columbus Dispatch* on North High Street, struggled with limited capital and a haphazardly acquired force of printers.

Clarke sold part interest in the paper to John A. Kuster in 1880 and the remainder in 1884. Kuster was publisher of both the *Catholic Columbian Record* and the *Columbian Record* of Indianapolis. In 1905 the Columbian Printing and Publishing Company was incorporated with James T. Carroll, an immigrant from



Rev. Dennis A. Clarke, founder of the *Catholic Columbian* and pastor of Holy Family Parish

Ireland, as secretary, manager, and editor of the *Columbian*. Besides the diocesan newspaper, this company carried on a general printing business. The *Columbian* became a power for the spread of Catholicism and Catholic ideals. Diocesan columnists Msgr. James Cotter and Rev. L. W. Mulhane and poet Helen Moriarty became nationally known.



The front page of a Catholic Columbian, 1875

In 1938 Carroll offered the newspaper to Bishop Hartley. A newly formed company would look after the material publication, while Bishop Hartley could encourage and direct the editing without incurring any financial obligation. Bishop Hartley appointed Rev. Herman E. Mattingly editor and Rev. Gerard Spencer as associate editor, while Margaret Hammel, who had been assistant editor under Carroll, stayed on. Late in 1938 a contractual dispute broke out between the Carroll family and Bishop Hartley and only Miss Hammel remained on the editorial staff. She issued the last *Catholic Columbian* on December 30, 1938.

The diocese had no newspaper during 1939. On January 5, 1940 the reassembled diocesan staff issued the first edition of the *Columbus Register*, which belonged to the diocese. It was affiliated with the national *Catholic Register* system of Denver, so that each edition had a national section with news from around the world as well as a diocesan section with local news.

In 1951 the relationship with the *Catholic Register* was ended and the independent diocesan *Catholic Times* was begun. Editors were Monsignor Mattingly, Rev. David Dennis, and then Rev. George Fulcher. The latter was relieved of this duty by Bishop Carberry in 1967 when his editorials became too liberal for the bishop. Rev. James P. Hanley in turn was succeeded by

the first lay editor of Times, Mike Collins. Collins was replaced by Rev. W. Thomas Kessler who served from 1995 to 1998. The present editor is Mark Moretti. Each editor has had different strengths and viewpoints and has brought a different flavor to the paper. Mr. Collins, who remains associate editor, works for the facts, Father Kessler brought a beauty to the paper, and Mr. Moretti has brought a strong orthodoxy.



James T. Carroll, long-time editor and publisher of the *Catholic Columbian*

Diocesan communications were updated in December, 1998 when the Department of Communications brought a website on-line, at the address www.colsdioc.org.

Financial

Bishop Rosecrans was sent to Columbus rather like the disciples were sent out by Our Lord, "Do not possess gold, nor silver, nor money in your purses: nor scrip for your journey, nor two coats, nor a staff; for the workman is worthy of his meat." As founder of a consecrated cathedral, the bishop was expected to provide an endowment for its continuing support and maintenance. This he did not have, but he declared the endowment to consist of the unfailing generosity and good will of the Catholic faithful.

For almost the first forty years of its existence, the diocese had a large debt, incurred mostly for construction of the Cathedral. Bishop Rosecrans borrowed money from individuals, parishes, religious congregations, and others. Bishop Watterson did not even pay the interest on some existing notes; he rolled much of the debt over to large loans from insurance companies. By 1899 the debt stood at \$189,200 and the diocese had just \$2,700 in the bank. Archbishop Elder of Cincinnati wrote to the Sacred Congregation for the Propagation of the Faith to explain the situation. The small number of Catholics, he said, considering their other burdens, made them unable to help with the needs of the diocese. It was proposed that



Msgr. Francis X. Specht

the diocese either be expanded or else be suppressed and its territory returned to the Archdiocese of Cincinnati. The prefect of the Congregation replied that Archbishop Elder should consult with the Bishop of Cleveland and provide further information.

In the meantime the diocese, under the administration of Msgr. Francis X. Specht, began reducing the debt. In fact, the amount owed was only about \$3 per Catholic soul in the diocese, perhaps \$15 or \$20 per Catholic household. An auditing committee reported in mid-1900 that the debt had already been reduced to \$177,700. Bishop Moeller apportioned the debt among the priests and parishes and within three years most of it was paid. Bishop Hartley announced its complete retirement in 1906.

While pastor of Holy Name Parish in Steubenville, the later Bishop Hartley had built up the parish facilities very judiciously. A temporary, frame church, a school in an old mansion, a convent, and a rectory brought a small debt that was liquidated by means of a bazaar before construction continued. A new school was built in 1889 and a permanent church in 1900. These projects were accomplished in a remarkable way for the time, "No money was borrowed—no interest paid—

no solicitation outside of the Parish—no begging—no fairs or festivals to annoy business people. The pastor laid the work before the parishioners, suggested the manner of procedure. From time to time he stated from the altar on Sunday what was wanted, and the generous and devoted flock never failed to respond."

As Bishop of Columbus, Hartley used the same methods. It is said that he managed the finances of the diocese from a bank book in his coat pocket, but stacks of financial reports in the diocesan archives prove that story to be apocryphal. Hartley and Bishop Ready were greatly assisted by A. T. Wehrle,

owner of the Wehrle Stove Company in Newark. His contributions probably allowed the construction or reconstruction of churches by "a friend" mentioned here and there in the histories of the diocese. These churches were at Cadiz, Newcomerstown, Belpre, Carrollton, Buckeye Lake, Minerton (rebuilt in 1920), and elsewhere.



A. T. Wehrle

After Mr. Wehrle's death in 1955 the Wehrle Foundation continued to make charitable contributions from assets of up to \$18 million. For many years it made up the operating deficit of the diocese and made large contributions to the Pontifical College Josephinum. When the Wehrle Foundation was dissolved in 1977, it gave \$8.3 million to the diocese. This gift was kept intact for six years, with half of its interest income going to the diocese and half to the Pope.

The Diocesan Development Fund was started by Bishop Issenmann in 1960 to provide a source of money directly from the people to the diocese, to be spent primarily on capital needs. This became an annual event, now called the Bishop's Annual Appeal. It was organized by executive director Vince Boeke, working through an executive committee, general chairmen, deanery chairmen, parish priests and chairmen, and parish volunteers, with a small but well organized office staff. From the start the pastors and people have supported this effort and have made it an outstanding success. The 1999 appeal raised over \$4 million, to be used for diocesan needs such as the education of priests and seminarians, social concerns, education, assistance to parishes, and other programs.



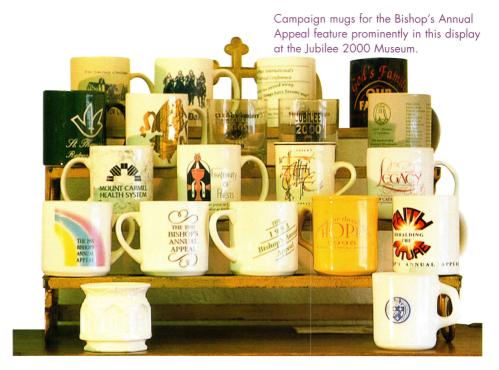
Fund-raising poster of the 1950s

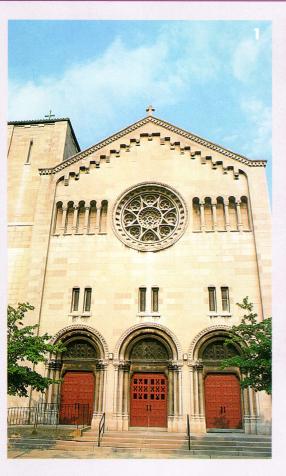
On September 23, 1986, the sold-out Ohio Theatre was filled by the strains of the Sistine Chapel Choir, on its first tour of the United States. The cost of this concert was underwritten by Robert Morosky and the proceeds became the first substantial contribution to the new Foundation of the Catholic Diocese of Columbus. The foundation had been established in 1985 by Bishop Griffin as a legal entity to accept and invest gifts, to be held forever in trust, as a means of building an endowment to meet the needs of the diocese and the communities it serves. It provides for long-term growth by reinvesting a portion of its earnings. In 1988 Bishop Griffin

initiated the Legacy of Catholic Learning drive to provide an endowment for the diocesan schools in Franklin County. The \$9.3 million raised in this drive was placed in the Foundation, along with the receipts of similar drives in other counties. As of June 30, 2000 the foundation had net assets of \$69 million in 289 funds. Distributions have grown from \$710,000 in 1991 to \$2.2 million in 2000. Designations of the funds are 48% educational, 23% parishes, 18% human services, 5% diocesan, 3%

cemetery, 1% vocations, and 2% to support the Foundation itself. The assets of the foundation are expected to grow by \$12.6 million by 2005 as a result of the current "Challenge in Changing Times" campaign.

The operating budget of the diocese for the year ended June 30, 2000 was \$105 million. Of this amount, parishes spent \$64 million, including \$29 million for salaries and benefits of their schools. Secondary school expenditures were \$20 million, while agencies, departments, and institutions spent \$21 million.



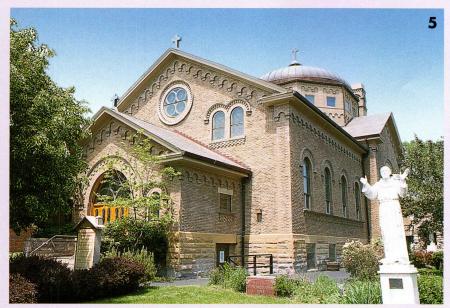




- **1.** St. Dominic Parish, northeast of downtown Columbus, was founded in 1889. The present church was completed in 1916.
- **3.** Sts. Peter and Paul Parish in Wellston was founded in 1881. A combined church and school building was dedicated in 1908.
- **2.** St. Cecilia Mission in Galloway was founded in 1882. The present parish church, its third, was dedicated in 1994.
- **4.** The original frame church at St. Cecilia, near Galloway.

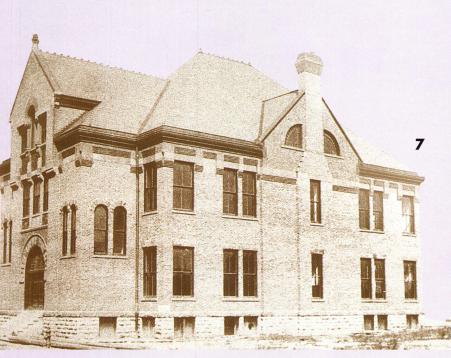






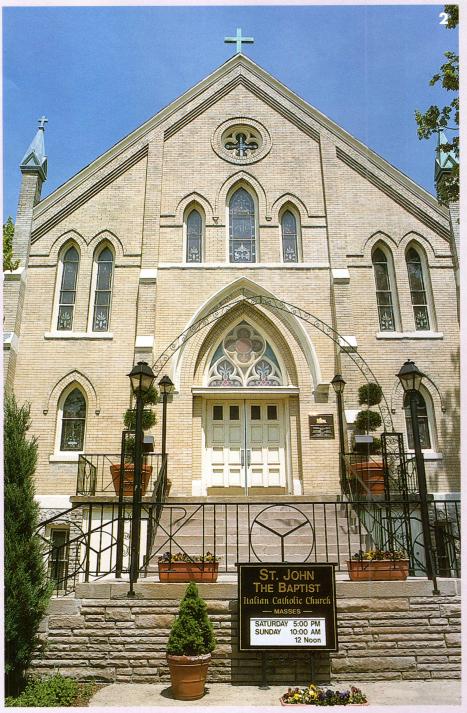
- Parish northwest of downtown Columbus was founded in 1892. The church was dedicated in 1896.
- **6.** The heart of the business district of St. Dominic Parish, Twentieth and Mt. Vernon Avenues, in 1910.
- **7.** The original combined church and school of St. Dominic Parish.
- 8. St. Leo Parish in Columbus was an off-shoot of St. Mary Parish, founded in 1902. The parish was merged back into St. Mary in 1999. The church, dedicated in 1917, remains available for special services.







- **1.** St. Peter Parish at Cleveland and New York Avenues in Columbus, was founded in 1895; the church was dedicated in 1929 and closed in 1970.
- **2.** St. John the Baptist Italian Parish in Columbus was founded in 1895 and the church was dedicated in 1898.
- **3.** Inscription from above the doorway of St. Peter Church in Columbus.











- **4.** St. John the Evangelist Parish in Columbus was founded in 1898. The church was completed in 1899 and is now used by St. John the Evangelist and Holy Rosary Parish.
- **5.** St. Bernard Parish in Corning was founded in 1884 after a false start in nearby Ferrara. The present church was dedicated in 1916.
- **6.** St. Thomas the Apostle Parish in the former East Columbus was founded in 1900 and the church was dedicated two years later.



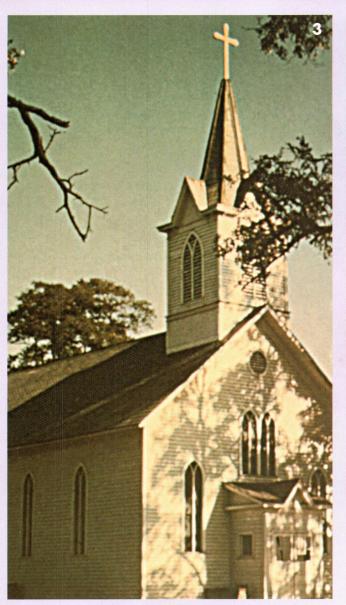


1. The Crooksville parish had its beginnings in St. Louis Bertrand mission in Rehoboth in 1832. The Rehoboth church was replaced by St. Dominic mission at McLuney in 1851,

which was replaced by the Crooksville church in 1896. The latter was first called St. Dominic, then St. Matthew, and finally the Church of the Atonement. The church was

remodeled and dedicated in 1927.

2. Church of the Atonement, Crooksville, before removal of the tower.





- **3.** St. Rose Mission, Spring Mountain, Coshocton County, in 1892 replaced the earlier Killbuck Sts. Mary and Elizabeth. It was closed in 1971.
- **4.** St. Joseph Church in Sugar Grove, dedicated in 1892, replaced St. Joseph Church on Rush Creek and Our Lady of Good Hope at Pine Hill, both of which had been founded in the 1850s.
- **5.** Sacred Heart Parish in New Philadelphia was founded in 1895. The church was built in 1928.



Spiritual Life

The spiritual life of the Diocese of Columbus was founded on that of the immigrants and enriched by the experiences of converts and movements within the universal Church. English Catholic pioneers who came west from Maryland, isolated and strengthened by centuries religious persecution, formed strong communities accustomed to maintaining their own Catholic spirit while living in the world of English common law. On the other hand, many emigrants from France, Ireland, and Germany whose faith was weak abandoned it when they arrived in America and blended into the Protestant landscape. Those who remained in the Church, founded the missions and parishes, and supported their bishops in their new country were the best: the Irish who, like Bishop Hartley's parents, had come with the faith ingrained on their hearts and souls; the Germans like the stout-hearted, hard-headed farmers of Fulda and Miltonsburg. American

converts, too, once having found the truth in the Church, were fully committed to it, as have been the Black Catholics in later years, who have enriched the local churches with their unique culture and spirituality.

The Diocese of Columbus was established during a period of great devotion to the Sacred Heart of Jesus and Our Lady's Immaculate Conception.

Devotion to the Sacred Heart, "burning with the fire of love for mankind," spread through the Church in the eighteenth and nineteenth centuries, especially under the patronage of Blessed Pope Pius IX. In 1871 petitions were sent to Rome asking that the feast of the Sacred Heart be extended throughout the Church and asking that the Church be consecrated to the Sacred Heart. Pope Pius added the feast to the calendar and

requested that each diocese consecrate itself. Bishop

Rosecrans consecrated the Diocese of Columbus to the Sacred Heart on December 8, the Feastof the Immaculate Conception, 1873. The elaborate ceremonies at St. Joseph Cathedral were

attended by a numerous throng of the clergy and faithful of the city. One month later, a new convent in the Cathedral parish was named Sacred Heart Convent; and when Bishop Rosecrans established his first new parish in Columbus, it also was named Sacred Heart. The devotion was enduring. Among the first to embrace it in 1873 was Barney McNally, one of the earliest Irish Catholic immigrants to call Columbus home. It was edifying to see him with bent and quivering form, even in the severest weather, wending his way to

the Cathedral. He never failed to receive Holy Communion on the first Friday of each month in honor of the Sacred Heart, from 1873 until

his death in 1894. The devotions were still taught and, with support of the pastors, practiced in the schools into the 1960s and in some parishes are still encouraged today.

The Immaculate Conception, the preservation of

Our Lady from the stain of original sin, clearly understood and accepted by

tradition, by the Fathers of the Church, and by feast long observed, was formally defined by Blessed Pius IX in 1854. It was in 1858 that Our Lady appeared to Saint Bernadette Soubirous at Lourdes and told the unknowing child, "I am the Immaculate Conception." In 1862 the local bishop in France declared the faithful "justified in believing the reality of the apparitions" of Our Lady at Lourdes. One of the

first parishes established in the new diocese by Bishop Rosecrans was Immaculate Conception in Dennison. Earlier, Archbishop Purcell had given the name to the churches in Kenton, Waverly, and Buena Vista.

TIMOTHY SYLVESTER HOGAN (1864-1926)



As a child too poor to wear out his shoes, Tim Hogan walked barefoot through the fields to St. Sylvester church in Zaleski to make his First Holy Communion. As a man, he made the corrupt politicians of Ohio tremble in their shoes. He became a man of commanding presence and voice, with honest blue eyes, a devotion to duty, old-fashioned, gallant manners, and total intolerance for dishonesty of any kind. He was a member of the Knights of Columbus and was state president of the Ancient Order of Hibernians; his favorite heroine was St. Joan of Arc. He was born northwest of Wellston on the hill-farm of his Irish immigrant parents and was educated in the country schoolhouse, meanwhile digging and hauling iron ore for the blast furnaces in Wellston. He taught in the country schools and at the age of twenty-three became Superintendent of Schools for Wellston. In the summers he attended the Ohio Normal School, Ohio State University, and Ohio University, where he earned a Bachelor of Philosophy degree in 1895. Meanwhile, he studied law at home and was admitted to the bar of the Supreme Court

of Ohio. In 1895 a wave of anti-Catholicism swept the land and wild charges were made against him as school superintendent. He proved them false, then resigned his position and took up the practice of law. He became a party regular of the Democrats and in 1910 was elected Attorney General of Ohio. In that position he handled eight cases before the U.S. Supreme Court, of which he lost only one. Three of these were landmark cases in which workers' rights were upheld. In another case he persuaded the court that the police power of the state, in preserving the public morals and welfare, extends to censorship of movies. He worked hard and successfully to suppress graft, corruption, and vote-buying in Ohio. In 1914 he ran for the U.S. Senate but lost to on a wave of anti-Catholic bigotry. This defeat ended his political life but the Ohio Federation of Labor frequently employed him. He also fought court battles against the Anti-Saloon League. In 1922 he brilliantly and successfully argued the first of four cases before the U.S. Supreme Court that established the paramount right of parents in matters of education. Despite his many accomplishments, he made time for his family and his son remembered him as "an always kind and generous protector, guide, narrator of thrilling wild animal stories, and companion."

Bishop Rosecrans was devoted to the our Lady's Rosary, as demonstrated by its appearance in his seal, as was Bishop Hartley, whose coat bore the Rosary as its only device and whose name he gave to one of the first parishes he established in Columbus.



Benediction of the Blessed Sacrament at Holy Rosary Parish, with a list of deceased members of the armed services of World War II on the wall

In 1937, in light of the troubles of the times totalitarianism, atheistic government schools in Europe, the Great Depression, and lack of belief among Americans—Bishop Hartley on April 28 asked that all young people of the diocese place themselves once more under the protection of the Blessed Virgin Mary by a special Act of Consecration. Every parish and chapel on Sunday afternoon May 9 held a public procession with the singing of hymns and the Litany of the Blessed Virgin, recited in unison the Act of Consecration, and received Benediction of the Blessed Sacrament. These were the young men and women who fought from the Feast of the Immaculate Conception, 1941 to the Feast of the Assumption, 1945 to defeat the forces of godlessness around the world—recently praised as "the greatest generation."

Public devotions to Our Lady became common following the war. Students from the Columbus parish high schools formed a human chain called the

"living rosary" on the field of Red Bird (now Cooper) Stadium, while those in the stands recited the rosary. This was done, at least in part, in answer to Mary's plea at Fatima for frequent recitation of the rosary for peace. The diocese still celebrates Family Rosary Day each October with the recitation, formerly at the Hartley High School stadium and now at Christ the King Church. The Legion of Mary was brought to the diocese in 1958 and still promotes devotion to Our Lady, under the direction of Father Charles Foeller. The Legion since 1971 also has supported the "Voice of Catholic Inspiration," a weekly, taped telephone message of peace and encouragement. Formal institutions for spiritual growth within the

The Blessed Virgin Mary and the Mysteries of the Rosary in an old print at the Jubilee 2000 Museum



diocese began in 1926 when Bishop Hartley purchased 77 acres on East Broad Street, east of Big Walnut Creek. A residence on the property was rearranged as a house of retreats and was placed under the protection of St. Teresa, the Little Flower. In time the beautiful St. Teresa Shrine was built there, a chapel with many rooms attached so that ladies could come for private or group retreats. The Sisters of St. Francis of Penance and Christian Charity opened a small convent there to oversee the shrine and the League of the Little Flower helped to pay the expenses. Miss Catherine Herbert, an invalid at St. Anthony's Hospital, received a remarkable cure there during Benediction of the Blessed Sacrament, after prayer to St. Terese while touching a relic of that saint. For a time the shrine was called the Shrine Center for Renewal, but today it is St. Therese's Retreat Center. In its simple accommodations of overnight rooms, a dining room, and chapel it provides an atmosphere of prayer and reflection. It sponsors

days of prayer and retreats for groups and individuals. In the early 1950s Mr. and Mrs. Earl Reinhardt bought a mansion on Timlin Hill in Portsmouth to donate to the diocese for the establishment of an adoration monastery. Bishop Ready accepted their gift and contacted the Franciscan Nuns of the Most



St. Therese Shrine

Blessed Sacrament in Cleveland, who accepted his invitation to come to Portsmouth. Commonly known as the Poor Clares of Perpetual Adoration, they arrived in December of 1955 and since that time have constantly adored Our Lord in the Blessed Sacrament in the St. Joseph Adoration Monastery. Expenses of the monastery have been met by Portsmouth citizens of many faiths. By 1987 the monastery had become inadequate for the community of nine nuns. In 1989 they moved to a new monastery at 2311 Stockham Lane, on the former Notre Dame High School property. It contains bedrooms, infirmary, refectory, public visiting area, and a chapel that can accommodate the public for morning Mass.



St. Joseph Adoration Monastery in Portsmouth

While living in Washington, D.C. before coming to Columbus, Bishop Ready had been a member of the Secular Order of Discalced Carmelites. He desired to have the spiritual assistance of the second order, the cloistered nuns, especially to pray for the priests. In 1947 he established them at 20 Latta Avenue in the

huge former garage of St. Rita's Retreat. Six Sisters came from Loretto, Pa. and attracted novices and postulants so quickly that in 1950 they moved to a house on three and one half acres overlooking Alum Creek and Wolfe Park. The Columbus Carmel was dedicated to the Immaculate Heart of Mary. The chapter was canonically erected in 1956.

The spiritual lives of the members of the diocese revolved around the devotions that those born before 1955 knew so well: Saturday evening Confessions in preparation for Sunday Mass and Holy Communion; Sunday afternoon or evening vespers (the first of the



First Communion class at Holy Rosary Parish, 1953

old practices to disappear); novenas; Benediction of the Blessed Sacrament, with hymns with the beautiful words by St. Thomas Aquinas; Stations of the Cross during Lent; parish May processions and crowning of the statue of the Blessed Virgin. Mass scheduled early on weekday mornings would allow working men to attend—a practice encouraged by Bishop Hartley in 1917. Until the 1960s it was common for the school children to attend daily Mass before the start of classes; to make the First Friday devotions to the Sacred Heart, including monthly Confession; to learn to sing the Mass parts in Latin, including the *Dies Irae* for funerals. Aside from the liturgical and para-liturgical, the various parish



Banner of the Sodality of the Blessed Virgin Mary from Sacred Heart Parish, Columbus

societies, for example the Holy Name Society, the Altar and Rosary Society, and the Sodality of the Blessed Virgin Mary, each with a specific function, would keep the things of heaven before the minds of the people.

Behind the scenes, however, trouble was brewing. In 1883, when the diocese was just 25 years old, Pope Leo XIII was given a vision in

which Our Lord gave permission to Satan to attack the Church for a hundred years. The attack came not only from the outside, as has happened constantly since the Ascension, but also from inside. So shocked was the Pope that he wrote the prayer to St. Michael the Archangel, still recited by many today, for the protection of the Church. Modernism, "the synthesis of all heresies," soon was on the rise. Its three fundamental errors have been described as the claim that spiritual truths and revelation, all that is not matter of personal experience, cannot be



Statue of Pope St. Pius X at St. Pius X Parish in Reynoldsburg

known with certainty; the claim that Holy Scripture and tradition do not contain revelation from God but only feelings and experiences of human beings; and the claim that Jesus did not found a Church with a divine constitution and immutable dogmas and morals, but that these are the result of a gradual evolution and must continue to change with the times. Modernism was killed, it was thought, by Pope St. Pius X in his famous encyclical *Pascendi Dominici Gregis* of 1907. However, the movement simply went underground.

Among some scholars and theologians, Modernism became more refined and unified. It broke forth after the death of Blessed Pius XII with four major tenets, namely (1) there has been no public Revelation by God; neither the Bible nor the Church are to be considered trustworthy; (2) science and modern thought are the highest and certain form of knowledge and religion must adapt to them; (3) revelation comes only through inner experience; and (4) the doctrines of the Church are only symbolic and are the

evolving expression of man's religious needs, or of his own "self-discovery." Among the off-shoots of these tenets were ideas, one leading to another, that had practical impacts among the faithful. One such pernicious chain begins with the unquestioning acceptance of the theory of evolution, without any intervention by the Creator, as the immediate source of human nature. This leads to the abandonment of the idea of original sin, resulting in a belief in the essential goodness of human nature. This in turn degrades the Faith to become identified

only with secular goals and the pursuit of an earthly paradise.



Statue of St. Michael the Archangel at St. Michael Parish, Worthington

Such teachings led to a loss of the sense of the sacred, the sense that some things are ordained and given by God and are not open to manipulation by human beings. To the lay Catholic this became most apparent in regard to human sexuality, designed by God for populating not earth but heaven. Outside of the Church the guidance of the popes had been ignored and by the 1960s the world was awash in the counterculture and the "sexual revolution." This rising tide was met by a line in the sand drawn by Pope Paul VI in 1968 with his encyclical Humanae Vitae. The Church had taught that the purpose of marriage and the marriage act was both unitive, uniting the couple, and procreative, leading to new life. The sexual revolution attempted to say that the act could be unitive but, using artificial means, not necessarily procreative. The crux of the teaching of the Church through Pope Paul is that the marriage act, if not open to procreation, is not really unitive either, and is against God's plan. Many of the "elite" and the faithful took refuge in the teaching of the primacy of conscience in determining the morality of their acts. Conscience, however, must be formed by the teaching of the Church. The overall result was a divorce rate among Catholics about the same as for the rest of the population; lower Mass attendance; few confessions; fewer children in smaller families; and dangerously low numbers of religious

vocations coming from these Catholic families.

There was a great loss of priests at this time. Some did not really believe this or other teachings or disciplines of the Church and, disappointed that the teachings would not change, they resigned from the ministry. Others were personally caught up in the sexual revolution and resigned. Some few, as in every age, found they really did not have a vocation to the priesthood, and resigned or were properly laicized.

The intention of the Second Vatican Council, 1962-1965, was to position the Church to engage the world of today "with the truth about the human condition, given to us by Jesus Christ, who is the answer to the question that is every human life." The efforts of the revived Modernism led not to any falsehood in the documents of the Council, which because of the guidance of the Holy Spirit would not be possible, but to ambiguity. This in turn has led to disagreements, even at the local level, as to the correct



Oil painting of the Agony in the Garden, from St. Pius V Church in Moxahala

interpretation and implementation of the changes called for by the Council or looked for in its words. It has been the task of Pope John Paul II to authentically interpret the Council, major signposts along his way being the revised *Code of Canon Law* (1983) and *the Catechism of the Catholic Church* (1994). As foretold by Archbishop St. Malachy of Armagh several centuries ago, this Pope has done "the work of the sun" in personally carrying the light of the Gospel to every part of the world. The tide of the sexual revolution now seems to be receding slightly, and Pope Paul's line in the sand, which some expected

to be washed away, still designates the teaching of the Church, calling people everywhere to holiness.

After the council, the religious orders underwent a crisis. There still is disagreement about the causes, but there is general agreement on some of the effects. There was a clear need for renewal of the orders prior to the Second Vatican Council. Many had retained an authoritarian and regimented lifestyle that discouraged individual thinking and spiritual growth. Traditions were in place that no longer were understood. The orders were unable to serve the present needs of the Church. In the wake of the Council, the congregations

were told to take up to twelve years to experiment with changes in their governance and in their manner of living, praying, and working. The experiments involved greatly increased contact with the world, modified dress, access to travel, new prayer styles, and new ministries.

68 Spiritual Life

Glaria In Excelsis Dea



Sisters representing the congregations serving in the diocese gathered with Bishop Ready on the second annual Diocesan Vocations Day, 1953.

Some claim that this renewal process was hijacked by radicals, while others think that not enough guidance was provided for the process and a loss of control was inevitable. Outside influences such as the feminist movement, campus radicalism, theological dissent, and upheaval in society all had an impact. Some religious thought that any change could be acceptable. Some whose vocation was not deep, as well as others who could not accept the changes being made, left the religious life. This, together with the dispersion of Sisters to new ministries, caused the number of teaching and nursing Sisters to drop dramatically. At the same time, a community identity and mission that were apparent to the world, especially to Catholic youths, were lost by many congregations and this contributed to a fall-off in new vocations.

The fifteen nuns at the Immaculate Heart of Mary Carmel in Bexley ended their presence in the diocese in the mid-1970s when the structure of their community changed.

In 1976 at the invitation of the diocese a number of Sisters of Perpetual Adoration of the Blessed Sacrament came to Columbus and settled into a convent at St. Catherine Parish. The contemplative lives of these Sisters revolved around adoration of Our Lord in the Blessed Sacrament and praying the Liturgy of the Hours. In 1980 the diocese provided space for them in half of the Villa Madonna motherhouse of the diocesan Sisters of St. Joseph. After ten years, the Sisters had received only five aspirants to the community and none of these had stayed. Finances were a concern, but it was the small size and lack of growth of the community that convinced the Sisters to leave Columbus. In 1986 the five Sisters dispersed to other houses of their congregation.

Although the number of religious devoted solely to the spiritual life has declined, current movements to involve the laity are beginning to repair this deficiency. Many of the more formal programs began in the early to mid 1980s, apparently with no coordination, and are becoming a great sign of hope and of the work of the Holy Spirit.

The lay communities, formerly called third orders, are quietly growing. Although their history is murky, it is known that for decades the Dominicans had private tertiaries in the diocese. Their Dominican Laity now number about forty here, under the direction of a priest at St. Patrick Parish in Columbus. The Third Order of St. Francis was organized in Chillicothe in 1884, but again details of their history are unknown. The local St. Catherine of Bologna chapter of today's Secular Franciscan Order, established in 1985, has twenty-five members. The Carmelite Tertiaries were established in 1948 in association with the Discalced Carmelite monastery and, as Bishop Ready had initially intended, their special ministry is prayer for the seminarians at the

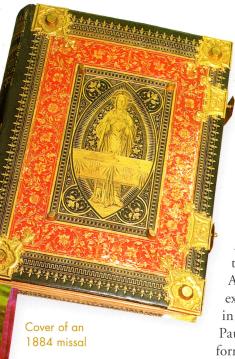


Villa Madonna Convent in Columbus, pictured when new in 1966

Josephinum and for vocations. They currently number about eighty and are under the direction of a Carmelite priest who comes to Columbus for the monthly meetings. The Oblates of St. Benedict, established here in the 1970s, are affiliated with St. Meinrad Abbey in Indiana and number about sixty in the diocese. All of these women and men make vows or private promises and live according to the charisms of the respective orders. All of the groups have experienced real growth in recent years.

The religious orders that had a large presence in the diocese also founded associate or cooperator programs to encourage involvement and assistance by the laity and holiness in their state of life. The members do not take vows but make promises or

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commitments to live in the world according to the charisms of the associated orders. These include the Companions of the Good Shepherd, currently a very small group, and the Sisters of St. Francis Associate Program, the Dominican Sisters Associate Program, and Notre Dame Associates, which have experienced great growth in recent years. The Paulist Associates were formed in 2000 and the Salesian Cooperators are

currently being re-formed. The associate programs have grown dramatically throughout the country in the 1990s.

Three lay movements are active in the diocese. These movements to promote personal renewal in the Christian life generally do not involve formal membership; some are open to Protestant Christians.

Cum Christo is based on the Catholic Cursillo movement, which was founded in Spain in 1947. Brought to the diocese in 1964 and transformed to Cum Christo in 1986, the movement's goal is to develop lay Christian leaders who live faith-filled lives. The main tool to accomplish this is a three-day

weekend held at the movement's center in the former Holy Cross school building. Some eight thousand have been through the movement in the diocese and about one hundred per year are now experiencing the Cum Christo weekend.

The Catholic Charismatic Renewal, begun in 1967 in Pittsburgh, brought its active devotion to the Holy Spirit to Columbus in 1969. Led by a small pastoral board and staff, their activities include prayer meetings, retreats, Bible study, and Mass. Their monthly newsletter is received by about eighteen hundred.

The Focolare movement began in Italy in the 1940s and was formally approved by the Church in 1962 as "The Work of Mary." Its aim is to bring humanity together as a family based on the prayer of Jesus, "That they all may be one." Vows are observed by a small core membership, who live in communities. The movement came to Columbus in 1990 and founded one of the few Focolare centers in the United States, where three core members now live and open meetings are held monthly. The local center has about 1,100 adherents across Ohio, Kentucky, and Tennessee. The movement aims to bring the Gospel into everyday life, to have an impact on every area of society.

In the early 1980s Mother Teresa of Calcutta implored diocesan priests and the laity to establish chapels of perpetual adoration of Jesus in the Blessed Sacrament. Pope John Paul II has publicly encouraged such eucharistic devotions. St. Bernadette Parish in Lancaster since September of 1988 has been moving toward perpetual adoration (currently five days per week) and Seton Perish in Pickerington established perpetual adoration in 2000. Periods of adoration are scheduled weekly at other parishes.

Mass attendance rates for the diocese may be seen by some as an indication of the spiritual health of the diocese. Based on a comparison of October counts to the number of Catholics registered at parishes and institutions, the attendance rate stood at 69% in 1960 and 67% in 1970. By 1980 it declined to 52% and in 1990 it remained at 50%. For 2000 the figure is about 47%. This figure, though declining, is higher than national and European averages.



Father Clement Rhode and his altar boys at Holy Cross Parish, 1877

70 Spiritual Life



PARISHES FOUNDED BY BISHOP HARTLEY





- 1. Blessed Sacrament Parish on the east side of Newark was founded in 1904. The present church was dedicated in 1942.
- **3.** St. Aloysius Parish on the Hilltop in Columbus was founded in 1906. The church was dedicated in 1928.
- 2. St. Ladislas Parish in southern Columbus was founded in 1908. The church was dedicated in 1958.
- **4.** Holy Name Parish was established for north Columbus and Franklin County in 1905 and the present church was dedicated in 1927.



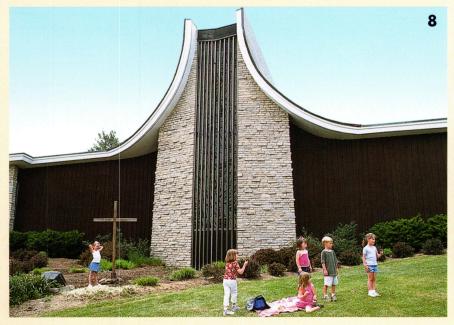


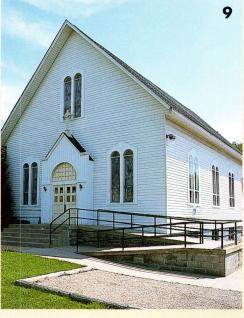
- **5.** St. Cyprian Parish in Columbus, founded in 1912, was merged with St. Dominic Parish in 1957.
- 6. Ascension Parish in Johnstown, founded in 1912, was an offshoot of the church of St. Joseph in Jersey Township. The latter's history stretches back to 1847 and it was not razed until 1949. The Church of the Ascension was dedicated in 1916.
- **7.** Our Lady of Victory Parish in Marble Cliff was founded in 1922 and the church was completed in 1923.
- **8.** St. Paul Parish in Westerville, established as a mission in 1913, is the largest parish in the diocese. The present church was dedicated in 1969.
- **9.** The first Chuch of the Nativity in Utica was a century-old school house, blessed in 1912. The present church, purchased in 1950, had been built by Covenanters in 1864.

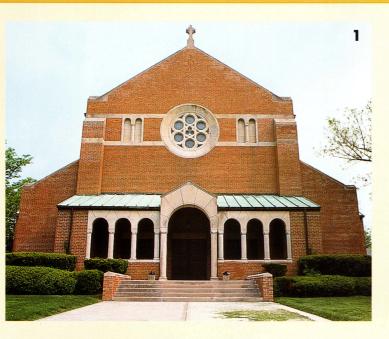






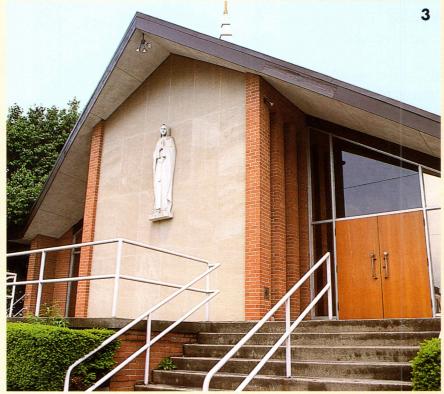








- 1. Immaculate Conception Parish on the north side of Columbus was established in 1915. The church was completed in 1939.
- **2.** Newcomerstown St. Francis de Sales Parish was founded in 1918. The present church was dedicated in 1938.
- **3.** St. Monica Parish in New Boston was begun with construction of a school in 1917. The church was completed in 1963.
- **4.** St. Mary Parish in Bremen was founded in 1917. The present church was dedicated in 1984.







6. St. Margaret of Cortona Parish was founded in 1922 for the Italian quarry workers northwest of Columbus. The present church was dedicated in 1968.

7. Corpus Christi Church in Columbus, during Confirmation, 1953.



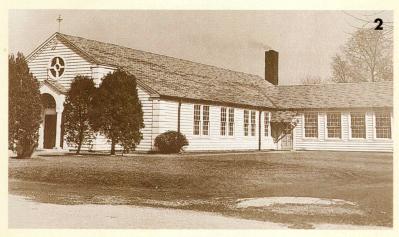




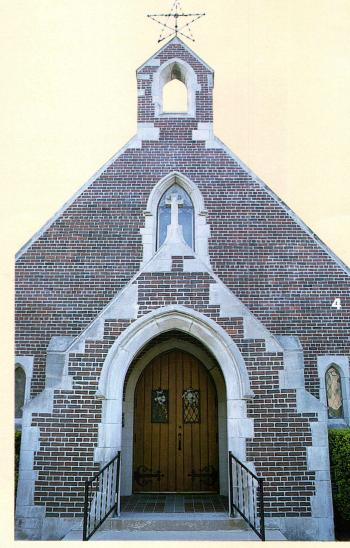
8. St. Augustine Parish, Columbus, was founded in 1925. The church, now used by Sts. Augustine and Gabriel Parish, was completed in 1955.



- 1. St. Mary Magdalene Parish in Westgate in Columbus was founded in 1928. The church was dedicated in 1956.
- **2.** Original church of St. Catharine Parish, Columbus
- **3.** St. Therese Church at Wainwright, established 1928, closed in 1995.
- **4.** Our Lady of Mount Carmel Parish at Buckeye Lake was founded in 1928 for weekend visitors and the church was dedicated that year. It became a parish in the 1940s.















- 5. St. Agatha Church, about 1960
- **6.** St. Gabriel Church, Columbus, was founded in 1952. In 1984 it was merged with its mother parish, St. Augustine.
- **7.** St. Catharine Parish in eastern Columbus was founded in 1931. The present church was completed in 1962.
- **8.** St. Agatha Parish in Upper Arlington was founded in 1940. The present church was dedicated in 1964.

Education

Catholic schools have always been a feature of the Diocese of Columbus. Bishop Rosecrans told the diocese, "the general compass and drift of each child's education must be under the authority and direction of the teaching Church." And further, "The utterances of the Holy Father...have left us no discretion in pronouncing it to be a sin for Catholic parents to use schools in which the Catholic religion has no place." Such parents were denied the sacraments of Confession and Holy Communion, except in country missions where there was no Catholic school.

The goals of the Catholic schools were enunciated in a speech given by Bishop Watterson in 1886. The students, he said, "are instructed to love truth. They are grounded in correct principles. They are trained in uprightness. It requires but a glance at life around us to



Young Catholic women of Mt. Vernon in 1889. Names written on the reverse of the photo are Elizabeth Lawler, Elizabeth Monaghan, Winnie Feeney, Fanny Dermonday, Ella Laugher, Margaret Dermody, Anna Seelige, Kate Tigh, Mame Lee, Mary Reynolds, Mame Lee, Kate Monaghan, Mary Dermody, Nell Tighe, Margaret Meade, and Margaret Reynolds.

see that there is much ignorance, darkness and corruption to be cleared away, and this can be done only by the enlightenment of the intellect and banding the will in the ways of integrity. ...We teach that education should never be divorced from religion, and that all the faculties should be developed—the soul sanctified, the intellect expanded, the heart cultivated and the physical being strengthened." Thus, in addition to specifically religious classes, the Catholic schools have offered a unique education in which all



A classroom at the Cathedral School, about 1918

subjects can be permeated by a Catholic perspective. In a society in which only ten percent of the population is Catholic, the schools give children and young adults the experience of living and working in a Catholic environment such as they may never experience again after graduation.

An example of the reason behind the bishops' insistence on Catholic schools was given by Father John Eis at Sacred Heart Parish in Columbus. When the parish school opened in 1876 it emptied Park Street public school of all the Catholic children. At Sacred Heart the children were prepared to make their first Confessions, but when their turn came to go to church to receive this sacrament, they began to sob and cry. Asked the reason for their tears, they informed the Sister that they had been taught in the public school that it was a horrid thing to go to Confession!

In the twentieth century the guiding principles of the public schools shifted from Protestantism to secular humanism. Father Francis W. Howard of Columbus,

later Bishop of Covington, called attention to the public schools' assumption that the child was to be regulated, tabulated, and card-catalogued, so that he might "find himself" and "become an efficient member of society." Such education, he said, makes a virtue of conformity, subordinates the individual to the state, and emphasizes the passive rather than the active aspects of the learning process. The Catholic



Most Rev. Francis W. Howard

answer was to respect the dignity of human nature found in the child and to appreciate the child's eternal destiny.

Bishop Ready warned that secularism has things very uncatholic to say about the nature and end of mankind; the meaning and aim of education; the nature and purpose of law; the ability of men to know absolute truth; and the place of God and religion in human society. Things inimical to Catholic truth were and are repeated again and again with clarity and force and with a certainty that the speakers disallow to Catholic dogma. The need for Catholic education to protect the children of the diocese continued.

Parish Elementary Schools

Parishes that later became part of the Diocese of Columbus had some of the earliest Catholic schools in Ohio. Zanesville St. John the Evangelist school opened in 1830, the very first parish school in the state.



Cathedral School class of 1922: Martha Herrick, Mary Burns, Catherine Humphrey, Elizabeth McDonald, Esther Swartz, Agnes Dunnigan, Paul Mincer, Paul Murphy, Rev. M. M. Meara (rector of the Cathedral), Ben Nye, and James Durrington

Zanesville St. Nicholas school opened in 1842; Columbus St. Remigius in 1843; St. Peter in Tuscarawas County about 1844; Lancaster St. Mary in 1847; and Columbus St. Patrick, Logan St. John, Dover St. Joseph, and Mt. Vernon St. Vincent de Paul in the 1850s. The early schools were housed in church basements, rectories, or separate buildings. For the most part these schools were staffed by lay teachers who were paid from funds raised by school societies in the parishes.

In 1853 the State of Ohio reorganized the public schools and provided for their support through property taxes, uniformly throughout the state.



The school of St. Mary Parish in Chillicothe, about 1910

Objections were immediately raised. Archbishop Purcell led in petitioning the legislature to allow Catholics to use their tax money for their own schools. Rev. Sylvester Rosecrans, as editor, published many articles in the *Catholic Telegraph* to explain and defend the Catholic position. Members of the Church were a minority in Ohio and the requests were ignored.

Catholics generally were not wealthy and could not for long have supported both the public school system and their own, but relief soon was provided by the professed religious. Beginning in the 1850s various congregations of Sisters were growing and began to staff the schools. Among the most prominent of these congregations in the diocese were the Dominican Sisters from St. Mary of Springs; the Sisters of Notre Dame de Namur (Cincinnati); the Sisters of St. Francis of Penance and Christian Charity (Stella Niagara); the Sisters of St. Francis of Mary Immaculate (Joliet); the Sisters of Charity of Nazareth (Nazareth, Ky.); and the Sisters of Mercy (Louisville). Joining these in later years were two other Franciscan congregations, those of Rochester, Minnesota and Manitowoc, Wisconsin. The Sisters of Charity (Cincinnati) served several schools in western counties that were joined to the



Sisters of St. Francis at St. Peter Parish in Columbus, about 1950

diocese in 1944. Brothers of the Society of Mary from Dayton and Brothers of the Holy Cross from Notre Dame, Indiana taught the boys in three schools during the second half of the nineteenth century. Pledged to poverty and living in community, these Sisters and Brothers (with others not mentioned here) enabled the Catholic schools to flourish.



Graduates of Holy Cross Parish school in 1932 with their pastor, Rev. Cornelius Schneider

Beginning in the 1870s, wherever prospects looked promising schools were made an integral part of new parishes as they formed. Such parishes would be started in combination buildings that housed a school and a temporary chapel or church, with a permanent church building delayed, in some cases for almost fifty years. This pattern continued until the 1960s.

The baby boom after the Second World War brought about a vigorous construction program for school additions, new schools, and convents. In 1946 the diocese was educating 11,092 elementary school children in fifty-two schools, but by 1955 the number had grown to 20,195 children in sixty schools. The elementary school population peaked at just over 25,000 in the mid-1960s.

Primarily through the efforts of Father Raymond Bauschard, the diocesan Sisters of St. Joseph were established in 1956, the first few coming from the



Sister Dottie Kluesener of the diocesan Sisters of St. Joseph cuts grass on a tractor at Villa Madonna.

Sisters of St. Joseph in Erie, Pa. In 1966 their Villa Madonna convent at 3333 Chippewa St. was opened. At first they taught at Holy Spirit School with the Dominican Sisters, then they staffed Grove City Our Lady of Perpetual Help and Hilliard St. Brendan schools. They also taught catechism classes in Plain City. The community peaked at thirteen members in 1963-1965. By 1989 the community had dwindled to four Sisters, and at their own request was suppressed. As the number of teaching Sisters fell in the late 1960s



Notre Dame School in Portsmouth

and the 1970s, the number of lay teachers increased. In 1950 there were twenty-three lay and 479 religious teachers in the diocese, but by 1980 there were 712 lay and only 154 religious teachers. In addition, the salary of the remaining religious was increased. The number of students began to decline and the per-pupil costs increased. This placed increased financial pressure on the parishes and parents, with many schools instituting tuition for the first time. The number of elementary students dropped from just over 25,000 in the mid-1960s to 15,200 in 1980.

The decline in student population probably was not all due to the increase in tuition. There was some doubt as to the soundness and completeness of the doctrine being taught. Of the 1970s, the pastor of Columbus St. Patrick Parish stated flatly, "Some of the C.C.D. programs at the time were woefully short in religious content and the Catholic schools weren't much better."

By the 1970s the possibility of public funding for Catholic schools was again being debated. Bishop Elwell was convinced that parents had a right to choose the kind of education their children would receive and that Catholics should work to obtain this right without being burdened by the tax system that did not support this choice. He worked through the Catholic

SISTER MONICA MAGINNIS, O.S.U. (1869-1958)



Mary Ida Maginnis was born in Zanesville, the second youngest of ten children. Her Catholic great-grandparents had settled in Ohio in 1804. She was a talented singer and a member of a Zanesville opera group and was much sought after by the young people of the community. After completing her elementary education at St. Thomas school, she was sent for further education to the Brown County Academy of the Ursuline Sisters. She entered the convent there in 1887 and was professed as a choir sister in 1892 as Sister Monica. She taught history and English for a time and soon was sent away for graduate studies. She received an A.B. degree from Catholic University in 1917 (mediaeval and modern history), an M.A. from the University of Notre Dame in 1920 (Spanish American literature and history) and a Ph.D. from the same institution in 1926. She was the author of seven published books (and several that remain unpublished), the most famous being *The Cross in the Wilderness, And Then the Storm*, and *Angela Merici and Her Teaching Idea*.

Conference of Ohio to obtain just legislation in the state. A law providing teacher salary supplements was enacted and in place for one year, until a similar law in another state was declared unconstitutional by a federal court. He also campaigned for a parental grant program and a state tax credit, but these too were declared unconstitutional, by a federal court in Columbus. To this he had an answer: Catholics should work to change the constitution.

The first consolidations and closings of schools began in the 1950s, even as the population swelled, because of the movement of population out of central Columbus. The Cathedral Parish school closed in 1958 for lack of students, St. Patrick's in 1959, and Holy Cross in 1961. St. Peter and St. Francis followed suit in the mid-1960s. Holy Family and Sacred Heart closed their schools in 1972.

Consolidated schools were formed in the 1970s. Portsmouth Holy Redeemer and St. Mary schools combined into Notre Dame Elementary. Chillicothe St. Mary and St. Peter combined into Flaget Elementary and Middle schools. St.Dominic, St. John the Evangelist, and Holy Rosary schools in Columbus were merged into John XXIII School. John XXIII closed as an elementary school in 1983 but remains open as an early learning center. St. Aloysius, St. Agnes, and Holy Family schools consolidated into Notre Dame Elementary, at St. Agnes. Notre Dame in turn closed in 1993. St. Christopher, Our Lady of Victory, and St. Margaret of Cortona (which never had its own school) were combined into Trinity School, located at St.

Christopher. Corpus Christi and St. Ladislaus schools were consolidated in 1989; the combined school was closed in 1993. Later closings were St. Augustine, St. Stephen the Martyr, and St. Leo in the 1990s.

Some religious teaching congregations have withdrawn entirely, or practically so: the Sisters of St. Francis (Stella Niagara) from New Lexington St. Rose in 1987; the Sisters of St. Francis (Joliet) from Columbus St. Mary in 1991; the Sisters of Notre Dame de Namur closed their Rich St. convent in 1991; and the Sisters of Divine Providence withdrew from Tuscarawas County in 1994.

New parishes established since 1963 generally have not opened elementary schools. St. Brigid of Kildare Parish, Dublin, opened an elementary school in 1996, the first new Catholic parish school in over thirty years. There currently are about 14,000 students in the elementary schools, a slight increase in the last decade.

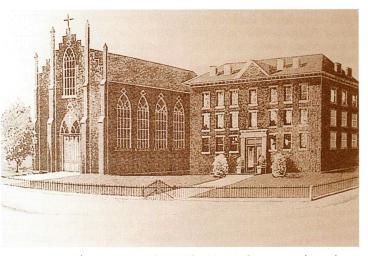
The number of elementary age children receiving religious instruction outside of the schools has increased from 2,300 in 1950 to over 13,000 today. Parishes without schools have invested heavily in facilities to provide for this education, depending on volunteers to direct the program and teach.

The issue of school funding has arisen again in the 1990s, in the context of the failure of the public school systems to adequately educate students in the inner-city schools. The state is testing a voucher

program that allows parents to take tax dollars to any school. This has again raised the possibility of a more equitable distribution of tax dollars to Catholic parents who choose not to use the public schools.

Private Catholic Schools

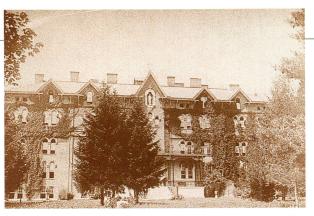
From the beginning of the parish schools there has been a parallel system of private Catholic schools. These generally were designed for a more elite group of students whose parents could afford tuition. Some provided for boarders and some offered higher grade levels. In some cases they provided income for the religious, who could not have survived on their pay from the parish schools.



The Dominican Sisters' St. Mary's Convent and Academy in Somerset, founded in 1830, were destroyed by an accidental fire in 1866.

St. Mary's Academy for girls was founded in Somerset in 1830 by four Dominican Sisters from Kentucky. It was built across the street from Holy Trinity Church. The boarding and day school opened with forty students and though the Sisters' congregation grew and sent offshoots to other places, the Somerset school hardly grew. It was patronized not only by Catholics but also by Protestants who valued a good education for their daughters.

The brick school and chapel in Somerset were destroyed by an accidental fire in 1866. The Sisters were undecided what direction to go when Theodore Leonard of Columbus offered land and assistance in building. The site, a mile northeast of Columbus, was attractive with rolling hills, a picturesque ravine, and springs. From the latter the institution was named St. Mary's of the Springs. The first convent and academy building was opened in 1868. It accepted only boarding students until 1924. The school became one of the premier educational institutions in the diocese. The Sisters knew the importance of employing up to



The convent and academy at St. Mary of the Springs in 1891

date teaching methods. Year by year the teaching Sisters took courses in music, science, literature, and art, under the direction of teachers at noted institutions. Art, music, higher mathematics, philosophy, and the ancient classics were offered in keeping with the general culture and the duties of a Christian woman, while keeping in mind the ideal of training souls for their eternal destiny.

Several other academies for girls and colleges for boys were founded but were short-lived:

- St. Mary's Female Institute in Chillicothe (1848-1865) by Sisters of Notre Dame de Namur
- St. Joseph College near Somerset (1851-1861) by Dominican Fathers
- St. Peter's College near Chillicothe (1855/56) by Rev. Michael Forde
- St. Columba's Academy in Zanesville (1855-1875) by Dominican Sisters
- St. Joseph Academy in London (1874-1883) by the Ursulines of Brown County These failed for various financial and other reasons.

In 1874 two Sisters formed the Dominican Sisters of the Sacred Heart and opened Sacred Heart Academy in two old mansions in Columbus. Attendance reached nearly 130 students by 1879. That year foreclosure of



St. Columba Academy, a school of the Dominican Sisters in Zanesville

a mortgage cost the school its home and an attempt was made to rebuild in Somerset. However, Bishop Watterson did not want two communities of Dominicans in the diocese. The community found a new home with Bishop Nicholas Gallagher in Galveston, where they moved in 1882 and flourished.

The Sisters of Notre Dame de Namur opened St. Joseph's Academy in 1875 in a new building on East Rich Street in Columbus. It was a day school for girls from kindergarten through high school and for boys in the lowest grades. Besides the Academy, the Sisters at St. Joseph's prepared the Catholic children at the School for the Blind for reception of the sacraments



The 1875 building at St. Joseph Academy in Columbus, as it appeared in 1891



Date stone from the main entrance of St. Joseph Academy

and they contributed to the literary life of the city by forming various societies and reading circles. In time, the Sisters residing there also taught at four parish elementary schools and taught the religion classes in Westerville and Groveport.

Owen Donnelly gave a tract of land west of New Lexington to Bishop Rosecrans for a school in 1870. Four years later only the brick walls had been completed and the bishop asked Mother Aloysia of the Franciscan Sisters at St. Vincent's Orphanage to consider taking the school over. She did not see any future for a school, but, encouraged by the bishop and his secretary, in the fall of 1876 the Sisters opened the

MOTHER ROSE LYNCH, O.P. (1808-1893)

Jane Lynch was born in Navan, County Meath, Ireland. The family came to Maryland in 1816 and settled in Zanesville in 1819. Early in 1832 Jane left home to join the Dominican Sisters at St. Mary's in Somerset, becoming their second novice and taking the religious name of Rose. She became a cornerstone of their community, serving as superioress at St. Columba's Academy in Zanesville and as prioress for several terms.



This included the trying period during which St. Mary's burned and the community founded St. Mary of the Springs. With Sister Mary Agnes Magevney and with the approval of Bishop Rosecrans, she broke away from St. Mary of the Springs to build from scratch a new community, the Dominican Sisters of the Sacred Heart. This community moved to Somerset in 1879 and to Galveston, Texas in 1882. By that time Mother Rose was seventy-four years old, but she remained active, teaching mathematics until a few months before her death. Her final days were spent in the chapel, sitting in an armchair near the Blessed Sacrament, with her rosary always in her fingers. It is impossible even to estimate the impact of her life, in terms of the countless Catholic women in Ohio and Texas whom she educated and and to whom she gave a sterling example.

school as St. Aloysius Academy, a boarding school for young ladies. By 1917 the school had educated hundreds. In 1938, in a move to stem dropping enrollment during the depression, a cadet school for boys in grades three through eight was opened. It had



St. Aloysius Academy

special courses of military training, recreational activities, and outings. Enrollment in the cadet school was about seventy to one hundred. In 1948 the Sisters opened their high school to the young men and women of St. Rose Parish, New Lexington and later it assimilated the Catholic students from Somerset, those from Junction City when their public high school closed, and a few from other Perry County parishes. Declining enrollment caused the Sisters to close the Academy in 1969.

Young men of Columbus had no opportunity for Catholic secondary education until 1883, when Bishop Watterson opened the Columbus Catholic College in old mansion near Northwood and High.



Aquinas High School's 1925 building is still used by the Columbus State Community College.

He saw the spiritual malaise of uneducated young men, as well as the physical danger that they encountered in industrial jobs. The college struggled through three presidents, three locations, and three types of school—boarding, day, and night. The school closed in 1887 when its rented quarters were suddenly withdrawn.

The Dominican Fathers opened St. Patrick's College in 1905 in rooms at St. Patrick Elementary School. A new building soon was completed on Mt. Vernon Avenue in the old Catholic Cemetery grounds. The new school at first had a capacity of 150 students. The name was changed to Aquinas College in 1912. For many years Aquinas was the largest Catholic high school in the diocese. For some years it also housed a college for aspirants to the Dominican order. In athletics, the Aquinas teams competed in the City League. Aquinas High School was a great apostolate of the Dominicans to the diocese, for they kept the school afloat during the Great Depression, when most families could not afford to pay tuition.

As mentioned above in discussing the seminary, St. Charles high school for boys was opened by Bishop Hartley in 1923.

The Franciscan Sisters from Joliet opened a school near Granville in 1932. Called Our Lady of Mercy, it was a boarding school for girls and day school for boys, including a high school course, and a girls camp in the summer. Enrollment reached twenty-nine in 1939/40. The high school was closed in 1939 and the elementary in 1943. The Sisters had opened a cottage for girls with special learning needs in 1941 and that school remained open until 1958.

In 1956 the headquarters of the North American Province of the Sisters of the Poor Child Jesus moved to Columbus. These Sisters had come from Europe to West Virginia in 1923. In Columbus they settled into a house at 4567 Olentangy River Road and three years later Our Lady of Bethlehem Convent was dedicated there. It included a novitiate and a place of retirement for the community. The Sisters opened a kindergarten in 1957 as a means of livelihood. By 1968 their endeavors included remedial instruction to slow learners, religion classes in Columbus parishes, and staffing St. Timothy and St. Stephen the Martyr parish schools. They also ran a small preparatory school for young ladies who aspired to join the community. At its peak the convent housed thirty sisters, but the ravages of the times reduced their numbers until the last three moved away in 1999. The school continues to enroll over 300 children, from nursery through second grade.



Our Lady of Bethlehem School

St. Mary of the Springs started a Montessori school for young children in 1968. (The philosophy of the Montessori method is to use an environment that provides a wide variety of equipment and materials, employs a multi-sensory approach, and frees the child to choose activities according to his interests, abilities, and talents, within certain set limits.). This school was discontinued in 2000.



St. Joseph Montessori School occupies the former Sacred Heart Parish school building in Columbus.

The elementary department at St. Joseph Academy had fewer than twenty-five children per grade. In 1968 Sister Ann McCarrick initiated a preschool intended to feed into this elementary program, using the Montessori method. Each year the St. Joseph Montessori School was advanced one grade, until it covered pre-school through grade 6. In 1977 when St. Joseph Academy was closed, the parents incorporated and continued the school. It moved to the old Sacred Heart Parish school building in 1987 and in time grades 7 and 8 were added. There now are some 280 students enrolled, about one-third Catholic, from all sections of Franklin County.

Parish High Schools

The pioneer parish high schools in Ohio were in Steubenville, as was the first central Catholic high school. The Dominican Sisters and Father M. M. A. Hartnedy opened the first parish high school in the state at Steubenville St. Peter in 1883. The second in the diocese was in the same city, established at Holy Name parish in 1889. These schools struggled to survive. St. Peter High School closed and Holy Name nearly did so, having only two graduates in 1920. However, the pastor at Holy Name, Monsignor Joseph A. Weigand, was determined to continue and in 1924 the parish opened the first building in the diocese that had been designed and built to house a parish high school.

The third parish high school in the diocese opened in Lancaster, when St. Mary School added a high school department in 1891. The next year Father John Eis and the Sisters of St. Francis (Stella Niagara) established a high school at Sacred Heart Parish in Columbus. This school offered a two-year business course and did not change to a four-year curriculum until 1957. In 1905 the school was closed to boys, who then could attend the new St. Patrick High School. Marion St. Mary Parish opened its high school in 1896 while part of the Archdiocese of Cincinnati.

Bishop Hartley's first pastoral letter in 1904 expressed the need for the immediate establishment of high schools for both boys and girls, accelerating their formation by the parishes. The first four-year parish high school in Columbus was opened at St. Mary Parish in 1914. The pastor, Rev. Joseph M. Wehrle, saw well that Catholic education beyond the elementary years was becoming a necessity. In the face of much opposition within the parish, he stuck to his determination to have a high school. The correctness of his decision became clear within a few years. St. Mary High School soon was teaching students from almost every parish in the city. By 1924 it had 245 students and was known as one of the best high schools in Ohio.

Steubenville and Columbus St. Mary set the pattern for the rest of the diocese. Spurred on by a 1921 law requiring school attendance to the age of eighteen, by 1942 the diocese had thirty parish high schools, ranging in size from seven students at New Straitsville to 180 at Lancaster St. Mary. Other parishes having high schools were in Coshocton, Newark, Portsmouth, Mt. Vernon, Dennison, Dover, Corning, Shawnee, Somerset, Delaware, and Wellston (and eleven cities in the present Diocese of



Holy Trinity Parish, Somerset, high school class of 1949. Front row: Robert Sterner, Clara Emmert Stockdale, Mary Margaret Flautt Yourchik, Rita Schmeltzer Kelly, James Orr. Second row: Robert Flautt, Harold Smith, Virginia Smith Dittoe, Kathleen McGreevy Wollenberg, Mary Lou Paxton Leckrone, Agnes Sterner (Sr. Matthias, O.P.), Harold Hitchens, Patrick Mooney. Third row: James Dittoe, Marguerite Kelly Roberts, Catherine Sterner, Donald Betts, Laura Jeanne Clouse Miller, Marcella Russell Thomas, James Snider.

Steubenville). In Columbus, Sacred Heart, St. Mary, Holy Family, Holy Rosary, Corpus Christi, and Our Lady of Victory parishes had high schools. In the western counties, the Archdiocese of Cincinnati had parish high schools in Chillicothe and Marion. Some of these were one- and two-year schools. Most of these schools were taught by the same Sisters who ran the elementary schools and the smaller schools might share quarters with the elementary schools. At the other extreme, in Lancaster the high school had its own building with twelve classrooms, study halls, a sewing

Monsignor John J. Murphy

room, domestic science department, chemistry laboratory, office and library, a large room for the commercial department, a 1,300-seat auditorium, and a gymnasium.

Monsignor John J. Murphy, diocesan superintendent of schools from 1909 until 1947, served as mediator between state and local authorities and the parish schools. When questions were raised concerning the admission of parochial high school students into college without undergoing examinations, he carried on the negotiations to ensure the certification of every high school within the diocese. During the depression school funding was in a crisis situation, for the public as well as the Catholic schools. The state instituted a program of aid to the schools and Monsignor Murphy worked indefatigably but unsuccessfully to obtain some share of that money for the Catholic high schools.

High School Consolidation

The idea of centralized Catholic high schools started in Steubenville in 1930 when Holy Name Parish high school was opened to students from the other parishes and was renamed Central Catholic High School. By 1942 it had an attendance of 560 students from all four of the city's parishes.

By 1950 the parish high schools were not able to provide the facilities, experiences, and opportunities offered by larger institutions. Our Lady of Victory High School already had closed its boys department in the mid-1940s because it lacked adequate athletic facilities. The New Straitsville and Shawnee parish high schools closed in the 1930s. The small Catholic high



Father (now Monsignor) Ed Spiers, architect of the consolidated high school system

school at Wellston and that at Corning closed in the 1940s. The two-year high school at Corpus Christi Parish in Columbus closed 1951 because the space was needed for the elementary students. In 1950 Bishop Ready had several possible patterns for the future of Catholic secondary education drawn up. Many questions were examined: vocational vs. classical instruction; coeducational vs. exclusively boys and girls schools;

methods of staffing and administration; extent to which curricula were to be determined by state requirements. From the options offered, Bishop Ready accepted the idea of central high schools for the whole diocese. He apparently had leaned toward this system for a few years, for in 1945 he had designated Chillicothe St. Mary High School as Chillicothe Central Catholic. Monsignor Ed Spiers was the architect of the central high school system, was principal of Watterson High School, and was building supervisor for the rest of the system. As a result of the bishop's decision, together with the withdrawal of religious orders, the 1950s and 1960s saw a sea-change in secondary education in the diocese, with the parish and religious-order schools being replaced by consolidated, co-educational diocesan schools.

For the Columbus parishes, Bishop Ready opened Bishop Watterson High School in 1954 and Bishop Hartley High School in 1957, staffed respectively by Dominican Sisters from St. Mary of the Springs and Sisters of Notre Dame de Namur. The pattern continued with the opening of St. Francis de Sales in 1960, Bishop Ready in 1961, and Father Wehrle Memorial in 1965, staffed by Franciscan Sisters from Stella Niagara, Joliet, and Rochester, respectively. (Due to declining enrollment and related financial difficulties, Wehrle Memorial High School was closed in 1991.) All of the Columbus parish high schools, Our Lady of Victory, Holy Family, Sacred Heart, Holy Rosary, and St. Mary, were closed in the 1960s.



Bishop Hartley High School opened in 1957 for the east side of Columbus and Franklin County.

Two venerable institutions were closed in the 1960s by the religious orders that operated them. In 1962 the Dominican Fathers announced the closing of Aquinas High School, because of lack of personnel. The last of some 4,200 young men were graduated in August of 1965. St. Mary of the Springs Academy closed in 1966 when the college needed more room and funds were





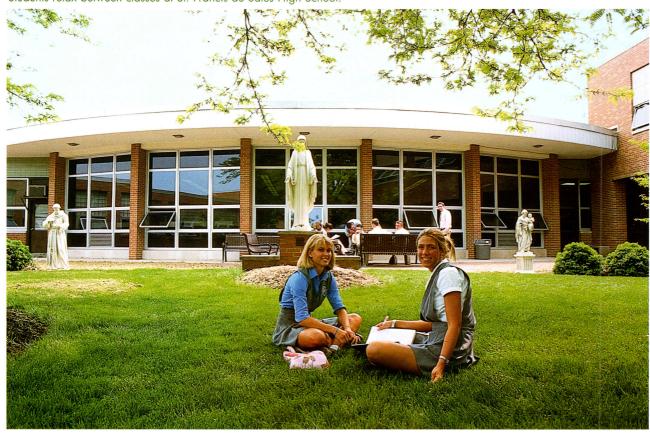
St. Joseph Academy building in Columbus, about 1950

not forthcoming to relocate the high school. The third Columbus religious-order high school, St. Joseph Academy, survived until 1977. This academy had an enrollment of only eighty-nine in grades seven through 12 in 1976/77 and the Sisters, not able to match the course offerings of larger schools and not willing to compromise the quality of education offered, decided to close their school.

In 1962 Bishop Issenmann declared that only those boys who had some intention of studying for the priesthood should attend high school at St. Charles. He hoped this change would assist an increase in vocations to the priesthood, but the change was a failure. It caused a great drop in enrollment, while boosting the attendance of superior students at the other Catholic high schools. St. Charles graduates, led by Don Kelley and Harry Thoman, lobbied to have this decision reversed and in 1969 Bishop Elwell closed St. Charles Seminary and re-opened the high school as a college preparatory school for boys. St. Charles Preparatory School now is the only all-boys Catholic school in the diocese.

The pattern of closings and consolidations also applied outside of Columbus. Zanesville Rosecrans High School opened for that city's parishes in 1950 in the former St. Nicholas high school building. A new building later was erected for it. Notre Dame High School in Portsmouth opened in 1952, an amalgamation of Holy Redeemer and St. Mary parish schools. It now is Notre Dame Junior/Senior High School. Marion Catholic High School opened in 1956. It now is Marion Catholic Junior/Senior Preparatory School. In Newark, St. Francis High School served both of that city's parishes beginning in 1930. It became Newark Catholic in 1958. The Catholic high schools in Somerset, Delaware, and Mt. Vernon closed in the 1960s. In 1962 Bishop Flaget High School replaced Chillicothe Central Catholic. Flaget was closed in 1987 because of declining enrollment and uncertain financial future. In 1970







Ohio Dominican College

Bishop Elwell merged Dover St. Joseph and Dennison St. Mary high schools into Tuscarawas Central Catholic in New Philadelphia. He replaced Fenwick High School in Lancaster with a new building named Fisher Catholic.



Notre Dame High School in Portsmouth

In 1950 the diocese had 3,847 high school students in twenty-six schools. The number of students peaked at seven thousand around 1970 and now stands at some 4,800 in eleven schools.

Recent growth in Franklin County has caused Bishop Griffin to launch a study of the need for additional elementary and high schools.

College

St. Mary of the Springs College for women was opened in 1924 and soon was drawing students from throughout Ohio and the neighboring states. The faculty has included the Sisters of the congregation, clerics from the Josephinum and the Dominican Order, and lay professors, some of the latter from The Ohio State University. Built on 19 acres lying north of the convent and academy (donated in part by William Wall of Columbus), the college offers a career-oriented liberal arts education. The earliest degrees offered were the B.A., B.S. in Education, and B. S. in Home Economics. By 1929 Bachelor and Master degrees in Music also were offered. The college also was a place of education for the Dominicans and other sisters. It became co-educational in 1964 and in 1968 the name was changed to Ohio Dominican College. It is the only Catholic college in the diocese outside of the college courses offered at the Josephinum. It comprises ten divisions, ranging from accounting and business to fine and communication arts and philosophy and theology.



- 1. St. Peter Church, near the railroad depot in Marysville, was dedicated in 1866. It was renamed Our Lady of Lourdes about 1880. The present church was dedicated in 1955 and was enlarged in 2000.
- 3. St. Joseph Parish in LaRue, originally St. Colmkille, was founded in 1869. The present, third church was dedicated in 1875.

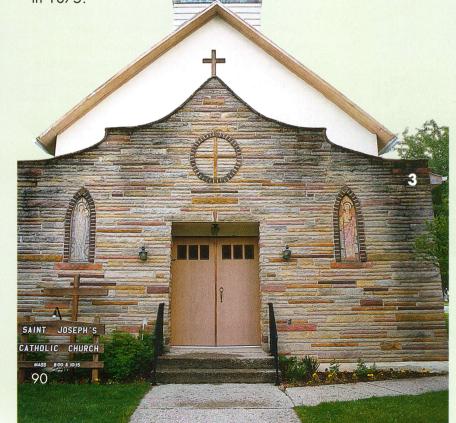
2. Catholics in Kenton were attended by missionary priests as early as the 1830s.

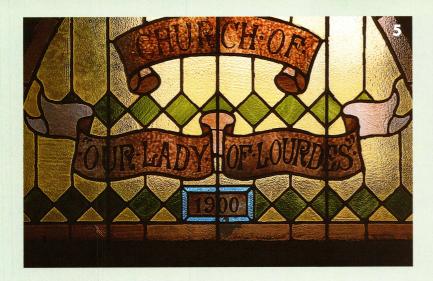
They received a resident pastor and Immaculate Conception Church was dedicated in 1866.

4. Our Lady of Lourdes Church, Ada, was dedicated in 1874. Prior to that time the people worshiped in a storeroom whenever a priest attended them.











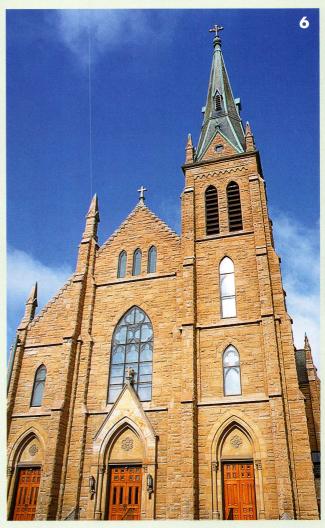
5. Glass from the doorway

of the original Our Lady of Lourdes Church, Marysville

station as early as 1844. The

Marion was a Catholic

- present (second) church was completed in 1898.
- **7.** Sacred Heart Mission in Milford Center was established in 1886.





8. St. Joseph Parish in Plain City was organized as a mission in 1864. The church was dedicated in 1900.





- London was completed in 1866. It replaced St. John the Evangelist Church, which had been founded for Irish railroaders and farmers in 1856.
- **2.** Sts. Simon and Jude Parish in West Jefferson was established in 1867. The church was blessed in 1869.
- **3.** St. Peter Parish in Chillicothe, founded in 1846, became a German parish in 1849. The first church was destroyed by fire; its replacement, the present church, was dedicated in 1951.
- 4. St. Mary was the name of the original parish in Chillicothe, founded in 1837. It is not known whether the original building, a former Episcopal church, continued to be used when St. Peter Parish was established in 1846. St. Mary became a separate parish for the English-speaking Catholics in 1849. The present church was dedicated in 1869.













- 5. Catholics in West Portsmouth attended Mother of Sorrows mission from 1929 until 1933. Our Lady of Sorrows Parish was founded in 1945. The basement chapel was blessed in 1949 and the superstructure was completed and blessed in 1957.
- **6.** Waverly's first Catholic church was Immaculate Conception, built in 1865; it was lost to creditors in 1873. St. Mary Queen of Missions church was built in 1880 and the present church was dedicated in 1953.
- **7.** Holy Trinity Parish at Pond Creek in Scioto County

- was founded in 1854. The present church was built in 1967.
- **8.** The Church of Our Lady of the Assumption, the first Catholic church in Washington Court House, was built in 1866. The present church of St. Colman of Cloyne was built in 1885.
- **9.** Otway Our Lady of Lourdes Parish was founded in 1916 and the church was dedicated that year. It replaced St. Patrick Church at McCullough, where Irish settlers had been visited by priests as early as 1860.



Evangelization and Ecumenism

According to the Catechism of the Catholic Church, "In order that the message of salvation can show the power of its truth and radiance before men, it must be authenticated by the witness of the life of Christians." In the early years, when Ohio was a sometimes hostile mission land, the witness given by the lives of the laity was perhaps the primary evangelical tool available. The religious became involved as the early Catholic academies and colleges came to be attended by



Protestant children, whose parents overcame the objections of family and neighbors to obtain the valuable education offered by these schools. They became open to Catholicism as a result. The kindness of the Sisters in Catholic hospitals, likewise, time and again melted "the icebergs of prejudice" against the Church and opened eyes, hearts, and minds to the Faith.

No organized evangelization effort in the early years of the diocese is known, but the bishops reached out as individuals. Bishop Watterson, a great orator, was much sought after by other cities around the country to deliver speeches on special occasions. In obliging them, even when his audience was entirely non-Catholic he proclaimed the same dogmas that he proclaimed from the pulpit, in his usual forceful and eloquent manner. Bishop Hartley founded St. Cyprian Parish for the Black people in Columbus, as well as several parishes in county seats where Catholics were few in numbers, as a means of evangelization.

The first known diocesan organization interested in the home and foreign missions was the Tabernacle Society, in the late nineteenth and early twentieth century. Composed of a number of Catholic women, it met at St. Joseph's Academy to make vestments and altar linens for the poor missions of the diocese. In addition, it often helped the missions in other parts of the country and some foreign missions in India, China, and Ceylon.

Until 1920 the Diocese of Columbus, like most, was a free field for those who wanted to make appeals for aid in all kinds of foreign charitable and missionary work. Missionary organizations were quietly established in many parishes and found a generous response. In compliance with a decision of a committee of U.S. bishops to better organize such resources, in 1920 Bishop Hartley established in each parish and mission an organization for the propagation of the Faith, for both foreign and home missions. He appointed Rev. Patrick J. Kilgallen as diocesan director to organize the work. It was noted that anyone who had become accustomed to contribute to a particular missionary effort could designate this purpose on his or her contribution to the diocesan effort, and the funds would be dispatched as designated. Father Kilgallen was replaced in time by Father Leonard Scannell, O.M.I, who in turn was replaced by Monsignor James Kulp in 1948.

Today the Missions Office, directed by Sister Paulette Boll, O.P., is the diocesan unit of three pontifical societies: the Society for the Propagation of the Faith, which promotes mission awareness and assistance; the Holy Childhood Association, which promotes mission awareness specifically among elementary school children; and the Society of Saint Peter the Apostle, which is concerned with education and support of

native church leaders. The office serves as an information source for prospective lay volunteers to the missions and a home contact for diocesan missionaries serving throughout the world.



Holy Family window at St. Mary Church, Columbus

The work of the Catholic Record Society is to create a common memory for the diocese by retelling its stories and in this way to make apparent the work of the Lord in this part of His vineyard. The society's volunteers



Catechumens sign the book of the elect at the Jubilee Year rite of election.

accomplish this by collecting, preserving, and publishing the stories of persons, places, and events related to the diocese. The society was founded in 1975 by Msgr. Herman E. Mattingly, who issued its first monthly Bulletin that January. In 1998 the society was visited by Archbishop Francesco Marchisano, president of the Pontifical Commission for the Cultural Heritage of the Church. He wanted "to see, first-hand, the unique entity that exists here in Columbus," and to thank and encourage the society in its work of making the history of the Church available to the public, which



Zuchettos (skull caps) of Bishop Marchisano, Pope John Paul II, and Bishop Griffin, a memorial of Bishop Marchisano's visit to Columbus, on display at the Jubilee 2000 Museum

he sees as part of the new evangelization being called for by Pope John Paul II.

Another effort to preserve and make available the history of the diocese, in a different form, is the Holy Family Jubilee 2000 Museum. Founded by Father Kevin Lutz in the former Holy Family School in 1998, the museum preserves a large collection of Catholic religious artifacts such as marble altar rails, stained-glass windows, pipe organs, statues, and paintings, along with many smaller items. Often these can be reused in the diocese and others can be used by missionaries. The small profits generated by the museum from time to time are divided between groups that serve the poor and parishes that need assistance in preserving their works of art.



Hallway in the Jubilee 2000 Museum

REV. CURTIS WASHINGTON (1917-1985)



As a teenager, Curtis Washington discerned a calling to the priesthood, but the native of Coconut Grove, Florida found no support for such a life from his family. While attending school in Virginia, he met Ethel Calloway of Columbus and he came here to live with her family. As the situation worked out, he lived on Pembroke Avenue with the Calloways in the summers while attending St. Augustine Seminary in Bay St. Louis, Mississippi during the school terms. This was the headquarters of the Society of the Divine Word, one of the first Catholic societies in this country to accept Black men into their ranks. Monsignors Patrick Kilgallen, of St. Cyprian Parish, and James Kulp helped him with his studies and he and Kulp became lifelong friends. Father Washington was ordained to the priesthood in 1949 at St. Augustine's and in that same year was sent as a missionary to Ghana in West Africa, at that time the British colony called the Gold Coast. He worked there for thirty-six years, primarily among members of the Krobo tribe, in the area of Asasewa, north of Koforidua. He became a respected authority on the tribes in that area, but, more importantly, he drew large numbers to the Faith. He

built churches, schools, a secondary school, and a teachers' college, and assisted ten Ghanians to reach their goal of holy priesthood. Every five years he would return to Columbus on leave, to give lectures in the diocesan high schools and to visit friends in St. Dominic Parish. He died in Bay St. Louis, Miss., while in the United States for medical attention.

As in the early years, evangelization in the diocese today is largely a work of the parishes and small-scale organizations, together with the all-important example of individual lives.

Missionaries

In the twentieth century missionaries from the diocese began to bring the Faith to foreign lands. The earliest known foreign missioner from the diocese was Father Thomas, R.M.M. (Marianhill), born German Neuschwanger, who was raised in St. Mary Parish in Columbus. He was a missionary to the Kaffirs in Rhodesia and Cape Colony, South Africa from 1902 until 1913.

From 1923 until 1956 the Dominican Priests of St. Joseph Province and the Sisters of St. Mary of the Springs played a part in the evangelization of China. They accepted responsibility for the mountainous Kienning-fu or Kienow section of Fukien (Fujian) Province and overcame many obstacles in bringing the Gospel to the lovely people of that area, until driven out by the Communists. Priests and Sisters from the diocese who were part of this mission were Father Bernard C. Werner from Steubenville, Father Frederick Gordon from Somerset, Father Arthur C. Tierney from Martin's Ferry, Sister Hildegarde Sapp from

Danville, Sister Virginia Gordon from Somerset, and Sister Dorita Basbagill from Columbus.

Also worthy of individual notice is Father Francis L. Hickey of this diocese, who in 1953 became the first diocesan priest from the U.S. to serve as missionary in Latin America, where he remained until 1969.

Over the years missionaries from the diocese have gone out as secular priests and members of religious orders to the Philippines, Papua New Guinea, Guam, India, Nepal, Bolivia, Colombia, Brazil, Peru, Honduras, Yucatan, Mexico, Kenya, Tanzania, Malawi, Uganda, and Zambia. Currently there are sixteen priests, brothers, and sisters on such missions and six serving on missions in this country. Assisting these religious have been lay missioners, including both young adults and retirees, especially during the 1960s when young people were encouraged to serve short terms as Papal Volunteers (mostly in Latin America) and Extension Volunteers (in this country).

Ecumenism

The Second Vatican Council defined the "ecumenical movement" as initiatives and actions organized to promote Christian unity. This primarily means theological dialogue to gain a true knowledge and

appreciation of the teaching and religious life of both communities. On the practical level, it calls for intensive cooperation in carrying out duties for the common good of humanity that are demanded by every Christian conscience and coming together for common prayer, where that is permitted. In the latter aspects the local church community can lead, and the Diocese of Columbus has actively participated in the movement.

Inter-faith cooperation in working toward the common good occurred much earlier than 1965, of course. The Protestant developers of the original south side of Columbus in 1833 donated the lot at Rich and Fifth streets to the Dominican Fathers, on condition that a Catholic church be built there within five years, a goal barely met. Their objective in making the gift probably was to draw German immigrants to the city and thereby to make their other properties more valuable. However, a few German Protestant immigrants also donated to the

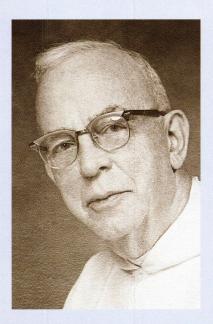
construction of the church, demonstrating generosity to their Catholic neighbors and an early ecumenical spirit. The public generosity of the Sisters of St. Francis in caring for all the sick poor at their hospital, regardless of religion, and the reciprocal generosity of the Protestants and "Israelites" at the fairs that raised funds for the hospital in the 1860s, is another notable example. Other noteworthy events on the local level were the generous support



Washington Gladden, pastor of First Congregational Church in Columbus

given by members of other religions to the construction of Holy Trinity Church in Jackson in 1880 and the presence of four Protestant ministers at the farewell ceremonies when Father J. S. Hannan left the Shawnee pastorate in 1901.

REV. Frederick Aquinas Gordon, O.P. (1897-1974)

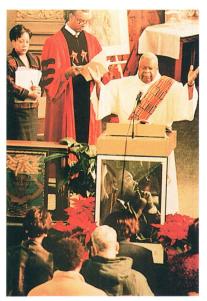


The story of Fred Gordon would be unremarkable, even as a Dominican priest, but for his efforts toward the evangelization of China and the suffering he underwent there. This native of Somerset was educated in Holy Trinity School, then at Aquinas College in Columbus, St. Joseph's near Somerset, and other Dominican institutions. He was ordained in Washington in 1925 and was sent almost immediately to China, the formal ceremony of departure being held at St. Patrick Church in Columbus. His Dominican province had taken up the evangelization of Fukien Province in 1923 and the mission was made difficult by the presence in China of two centralizing but opposing forces, the Communists and the Nationalists. Father Gordon served as a missionary and then as procurator until returning home for a visit in 1935. On his return to Fukien he was accompanied by a group of Dominican Sisters from St. Mary of the Springs. He was rector of a minor seminary in Kienow until it was forced to close by the war and the missionaries withdrew to the United States. Father Gordon returned to China in 1948 as vicar provincial and was superior of the mission through its final, most difficult years. The Communists took control of

the province and in October of 1949 launched a ruthless persecution of the Church. Most of the missionaries departed but Father Gordon stayed on. He and two other priests were placed under house arrest and suffered through solitary confinement and various forms of indirect torture. The Communists tried to make the priests admit to being spies. They could not believe that the priests had come to China solely out of love for souls. In 1955 Father Gordon was found guilty of "shielding counter-revolutionary elements" because he had sheltered Chinese lay teachers of the mission schools. He and the others were released but he had to undergo three operations before he could travel home. Upon returning to the United States, he was honored with the title "Preacher General" and spent some time recovering from illness that had developed during his confinement. He then served as chaplain of Albertus Magnus College for four years and as a chaplain in New York City for eight years. He went into semi-retirement in Youngstown in 1969, where he died and is buried in Calvary Cemetery.



Washington Gladden, perhaps the best-known minister in Columbus in his time, was pastor of First Congregational Church on East Broad Street from 1882 until his death in 1918. He worked closely with Bishop Watterson toward a common solution to the problem of rampant alcoholism that was tearing



Deacon James Davis read the Gospel at the Martin Luther King Day celebration at St. John Church in Columbus in 2000. Pastor Jesse Wood of Love Zion Baptist Church, behind Deacon Davis, was the featured speaker.

families apart. The minister and the bishop convinced enough voters to elect a local optionminded city council, which promptly passed a law to close saloons at midnight and on Sundays. About 1893 several secret orders, whose object was hostility to Catholicism, were formed or revived. Literature was circulated, accusing Catholics of being antieducation, being against the English language, seeking to control all industries and leave Protestants unemployed, and the like. In supposed retaliation, the American Protective Association callon Americans to ed

neither vote for nor employ any Catholic. It gained control of the Ohio legislature and the newspapers and lodges soon were spreading even wilder tales. Washington Gladden and five or six other ministers, unfortunately no more than that, spoke against such nonsense from the pulpit. Happily, the movement collapsed within two years. Gladden was still urging his co-religionists to act fairly toward Catholics in 1914.

Bishop Issenmann began breaking ground in ecumenism while the Second Vatican Council was still in progress. In 1963 and 1964 "unity services" were held at Catholic and Protestant churches, Protestant clergymen were invited to address the Diocesan Council of Catholic Men, and Protestant and Jewish women spoke at the central deanery conference of the Diocesan Council of Catholic Women.

In 1965 Bishop Carberry formed the diocesan Ecumenical Commission to develop in the diocese "a spirit of genuine ecumenism" and appropriate forms of dialogue, cooperation, and prayer with other Christians. Bishop Carberry spoke in Protestant churches and at Protestant gatherings and occasionally



A Jubilee Ecumenical Service was held at St. Joseph Cathedral in January, 2000.

offered the cathedral pulpit to Protestant clergy. Some success was found with Church Women United and the Catholic pastors participated in local ministerial associations, as they still do. However, in general there seems to have been a lack of interest among the Protestant population at that time.

The new spirit of cooperation led to structural changes that facilitated Catholic membership in the new Columbus area Inter-Church Board for Metropolitan Affairs, formed in 1966. It was the first such body with Catholic participation. In December of 1967 the Inter-Church Board and the Columbus Area Council of Churches merged to become the Metropolitan Area Church Board, MACB. Auxiliary Bishop George Fulcher served two terms as chairman of MACB.

The Ohio Council of Churches had existed as a Protestant organization since 1919. In 1968 discussions were begun to determine how the OCC constitution and bylaws could be adapted so that the Catholic Church could participate. Bishop Elwell took a leading role in working out the details. The success of this work was celebrated in 1970 when a grand parade proceeded westward from First Congregational Church on East Broad Street in Columbus. When it reached the cathedral, leaders and members of four of Ohio's Catholic dioceses joined and, eight-abreast, the group marched on past the statehouse to a Festival of Ecumenical Witness at Veteran's Memorial. The redesigned OCC sought to face social and economic concerns on the basis of agreed-upon theological principles. It directed activities and sought legislation to assist persons on welfare or with marginal incomes; to develop a cooperative prison chaplaincy; and to oppose casino gambling in Ohio. All OCC members cannot agree on specific actions at all times, but the recognition of the points of agreement among followers of Jesus Christ has been invaluable.

Cooperation has quietly continued at all levels. As in the early days, it is the numerous, on-going, littleknown acts of Christian charity, carried out in union with those of other faiths at the local level, that best help us to see our Lord in each other.

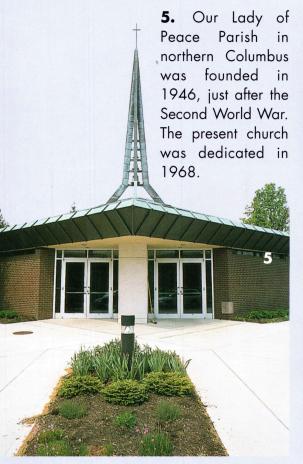


- **1.** St. Thomas More Newman Center.
- **2.** The original church and school building at Christ the King Parish.
- **3.** St. Michael the Archangel Parish in Worthington was founded in 1946. The church was completed in 1964.
- **4.** Christ the King Parish in Columbus was founded in 1946. The church was dedicated in 1968.













6. St. Edward the Confessor Parish in Granville was founded in 1947. The church was completed in 1955.

7. Holy Spirit Parish in east Columbus was founded in

1947. The parish school opened in 1952 and the church was dedicated in 1960.

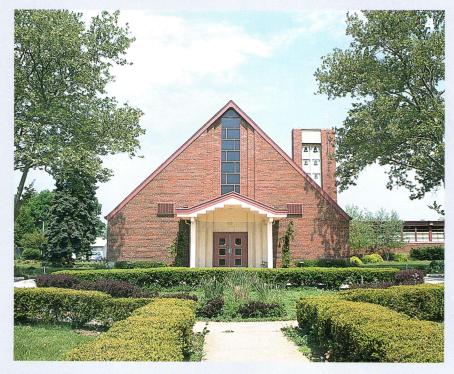
8. St. Christopher Parish in the Grandview area was founded in 1947. The church was dedicated in 1961.







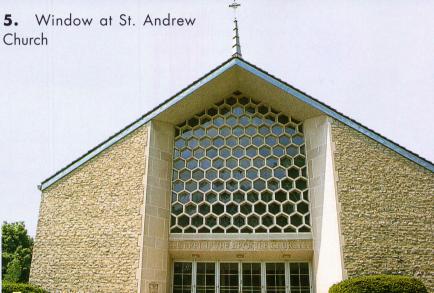




- 1. St. James the Less Parish in northern Columbus was established in 1947. The church was completed in 1949.
- **2.** St. Mathias Parish in Columbus was established in 1956. The church was dedicated in 1958.
- **3.** Our Lady of Perpetual Help Parish in Grove City was established in 1954. The present church was dedicated in 1999.
- **4.** St. Agnes Parish on the west side of Columbus was founded in 1954 and the church was dedicated in 1955.







- **6.** St. Brendan the Navigator Parish, Hilliard, was founded in 1956. The church was completed in 1981 and later was expanded.
- **7.** St. Philip the Apostle Parish in southeastern Columbus was founded in 1956; the church was completed in 1963.
- **8.** St. Andrew Parish in Upper Arlington was established in 1955. The present church was completed in 1998.



Charity and Service

Most works of charity in the Diocese of Columbus have been the work of all the faithful and have been directed toward all persons in need. Often, the clergy or the laity perceived a need and organized a solution, the people—sometimes including those of other faiths—provided the initial funding, and religious Sisters provided the personnel and the long-term



A crucifix made by the Josephinum Church Furniture Company

management. When the diocese was formed in 1868 there were only two charitable institutions in existence, both in the see city, namely St. Francis Hospital and Good Shepherd Convent. In Bishop Rosecrans's time two orphanages were established. Health care became a higher priority in the time of Bishop Watterson and the early years of the twentieth century. As times and social conditions changed, diocesan service agencies have been modified or closed and new ones established to meet new demands.

The first organization to undertake social service at the diocesan level was the Catholic Women's League. At the end of the First World War the national Catholic Women's War Relief organization was disbanded. However, in response to a call from the National Catholic War Council (forerunner of the Conference U.S. Catholic Bishops), Bishop Hartley asked the ladies to reorganize for social work. Under the leadership of



Dr. Helen McDaniel

secretary Miss Mary Loretta Dury, the League founded and supported two community houses, a girls' camp, and a home for working girls. The League counted about two thousand members in 1923. It continued to exist, on a greatly reduced scale, until 1999.

When Bishop Ready arrived in 1945 the country's war effort was over and it was time to bring diocesan charities up to date. Ohio standards for the care of children were becoming stringent. The needs of the poor had changed. Professionalism in charity work and a new law for the establishment of county child welfare boards made it imperative that the diocese coordinate and update its activities and train its workers. Bishop Ready established the Catholic Welfare Bureau (now Catholic Social Services), headed by a director of charities, to fill these needs, as well as to provide the diocese a voice in community affairs and to support civic welfare projects. The bishop instructed the director to help establish advisory boards for the Catholic institutions and to assist with their relationships with the local community chests and united appeal organizations. Bureau representatives also visited public and private agencies to explain the Bureau's services and to ask that children's rights to care by agencies and institutions of their own religion be respected. Social service bureaus were established in Columbus, Newark, Zanesville, Portsmouth, New Philadelphia, and Perry County. Many men and women were recruited to donate time and effort to the charitable organizations. The Bureau helped to renew the St. Vincent de Paul Conference in many parishes

and established the diocesan office of that society. To many people Dr. Helen McDaniel personified Catholic Social Services. She began working at the bureau in 1946 and was director from 1970 until 1985. Today Catholic Social Services oversees the continuation of the diocese's long tradition of service to brothers and sisters in need. Much of the work today is carried out by free-standing service agencies that are sponsored by the diocese and supported by varying mixes of public and United Way funds.

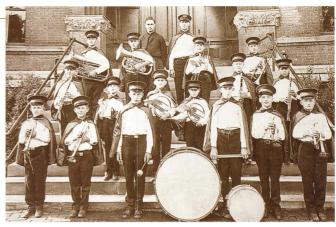


St. Vincent's Orphanage

Protective Homes

The care of neglected children, troubled youths, and those with mental problems has been a priority of the diocese and various protective homes and other services have been provided through the years.

St. Vincent Orphanage was opened in 1875 by the Sisters of St. Francis of Penance and Christian Charity. Bishop Rosecrans obtained from Louis Zettler a house on East Main Street that was modified to accommodate the Sisters and orphans. The orphanage was expanded and modernized through the years. By 1917 over 300 were in residence. St. Vincent's was "the" charity of the whole diocese and was supported largely by a Fourth of July picnic and the Christmas Day collection at all parishes. After the Second World War it became clear that family guidance, counseling, and foster care were better than institutional care for the children. This policy reduced the number of children at St. Vincent's to fewer than one hundred. In 1973 the orphanage was converted into a mental health agency providing treatment and educational and residential services for young children. St. Vincent Children's Center formed an operating agreement and a single management structure with Diocesan Child Guidance and in 1996 formally merged with that Center to form the Columbus Family and Child Guidance Centers. The merged organization changed



St. Vincent's orphans' band, 1928, with Father Albert Fisher

its name to St. Vincent's Family Centers in 2000, in order to identify itself as Catholic in the public arena. The last Sister-employee at St. Vincent retired in 1989, but several remained in residence until 1994.

The Diocesan Child Guidance Center had been established in 1953 through the efforts of Msgr. Bennet Applegate (the schools office) and Msgr. Lawrence Corcoran (the Social Services office) for the treatment of emotional problems of children and their parents. First located on Bryden Road, in the 1960s the center moved to West State Street, near Mt. Carmel Hospital. In time it came to receive support from the U.S. Comprehensive Mental Health Program, United Appeal, and individual donations. The center, now combined with St. Vincent's, aids any referred child, regardless of race, religion, or financial status.



St. Joseph Orphanage on Main Street in Columbus as it appeared in 1891

St. Joseph Orphanage was established in Pomeroy in 1875 for German boys by Rev. Joseph Jessing. To support the orphanage, Father Jessing started a newspaper, the *Ohio Waisenfreund*, which in time became the leading German-language weekly in the country, publicizing the orphanage, carrying appeals, and explaining the Faith to Catholic immigrants. In 1877, seeking more ample housing and better access to



Rev. Joseph Jessing

the railroads, he brought the orphans to Columbus. At Seventeenth and Main Streets the printing press became the center of an industrial school where the orphans, aged ten to seventeen, learned to become printers, tailors, shoemakers, farmers, carpenters. The Josephinum Church Furniture Company became famous and supplied beautifully carved works for many churches both far and near. In 1888 Father Jessing added a seminary to his orphanage, to provide priests for German immigrants.

Within a few years the seminary completely overshadowed the orphanage. In 1892 the seminary became known as the Pontifical College Josephinum. In 1931 it moved to its present location north of Worthington. The orphanage moved with the seminary, but by that time it had become a secondary purpose of the institution and it was closed in 1932.



Workers and trainees of the Josephinum Church Furniture Company

St. Vincent's Orphanage did not have proper facilities to care for infants. A gift from Rev. James J. Slevin made it possible to build St. Ann's Infant Asylum at Bryden Road and Rose Avenue, near St. Vincent's. It was opened in 1908 and staffed by the Sisters of St. Francis of Penance and Christian Charity. All the orphans under six years of age were transferred from St. Vincent's to St. Ann's. The majority of the children who entered St. Ann's were returned to relatives, but any who reached the age of six there were sent to St. Vincent's. In time about 150 children could be

accommodated. St. Ann's also was a maternity hospital. In time, policy moved toward placing infants in foster care immediately rather than after a stay at St. Ann's. The orphanage was closed in 1964 but the hospital continues to function today in a new location and with a new purpose.

All three diocesan orphanages have survived, but in greatly changed form, one as a special care facility for children, one as a seminary, and one as a hospital.



The former Sullivant mansion as it appeared as part of Good Shepherd Convent

During the Civil War, Father Edward Fitzgerald, pastor of St. Patrick Parish in Columbus, frequently visited Camp Chase to minister to the soldiers, both Union and Confederate. He sought for a way for the women camp followers to raise up their lives and in 1865 succeeded in bringing to his parish four Sisters of the Order of Our Lady of Charity of the Good Shepherd of Angers. In concert with Sam Medary, Father Fitzgerald purchased the Sullivant mansion on West Broad Street and the Sisters established Good Shepherd Convent there in 1866. Numerous buildings were added, including the chapel; the convent for the sisters; a convent for the repentant Sister Magdalens; a home for girls placed there for correction by their parents or the law; and a home for small orphan girls. The care of the wayward women included some industrial training, but was largely spiritual. Over five thousand children received care there between 1917 and the close of the program in 1945.

Beginning in 1946 the Sisters re-focused their program on adolescent girls who were having trouble in their neighborhoods or schools and they changed the name of the program to St. Euphrasia School. They moved their convent and program from West Broad Street to their new Rosemont School on Dawnlight Avenue in 1964. In 1971 at the request of the county they began including boys in their day program. Today they

provide family counseling and training, with a certified high school program. The first lay director, Robert J. Marx, replaced Sister Monica Nowak in 1997 and in 2000 the Sisters transferred ownership and governance to a private board of trustees.



Rosemont School

The Syntaxis Youth Homes were founded in 1973 by Father Alan Sprenger and Joseph Friend, a juvenile probation officer, to help troubled youth meet the realities of everyday living. Its five group homes provide independent living preparation for fifty boys and girls aged sixteen to eighteen. The treatment program emphasizes outside work experience, high school equivalence certificate preparation, family and social relationships, and personal responsibility in all aspects of daily living. In its twenty-seven years, Syntaxis has assisted over two thousand wards of Franklin County and the state to become employable, self-supporting, responsible adults.

The diocese supplies chaplains for many state institutions. Among these has been the State School, where the resident population of over two thousand, having mental or nervous systems not up to 'normal' standards, were given training. About a quarter of these children were Catholic. From the 1940s until the 1970s (when state policies began placing the students in the community), the chaplains were assisted by the St. Dympna Guild. The guild provided goods, training, secretarial services, and communications with the parents of the residents. It was found that the religious training often would help the children when all else failed.

In 1949 Dr. William Mitchell founded the St. Martin Home on East Rich Street to provide a home and education for men and boys who had cerebral palsy. Victims of this condition were being put into institutions for the mentally retarded, but in fact many of them were bright. To give the home stability, Bishop



May crowning at the Columbus State Institute in the 1940s

Ready obtained the services of the Little Brothers of the Good Shepherd in 1954. Originally housing thirty residents of all ages, St. Martin Home soon was inadequate. In 1969 the Brothers bought St. Aloysius Academy near New Lexington and moved St. Martin's there, renaming it Mount Aloysius. The home was taken over by a lay board in 1987.

Care of the Sick and Infirm

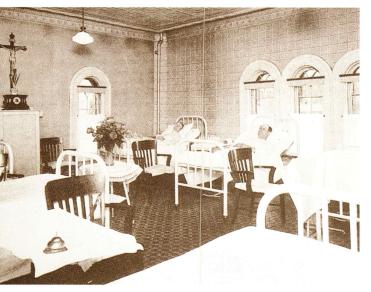
In 1950 the Diocese of Columbus had nine Catholic hospitals in six communities, most with nursing schools attached. These had begun in the 1850s and expanded rapidly after 1885. Today there are three hospitals in Columbus and one in Zanesville. In the early days the importance of the Catholic effort was



Bishop Ready and the first Diocesan Hospital Council in 1947

Charity and Service

straight-forward: to provide medical care for the poor, who were being neglected by society as a whole. Today the need for the Catholic effort is perhaps more subtle, but is equally important: to provide care in a manner consistent with the dignity of redeemed humanity, from conception to natural death. Over the intervening decades medical care became very



Men's surgical ward at St. Francis Hospital in 1929

expensive, a far cry from the days when most of the effort was supplied by the Sisters, who nursed the sick and begged for support. The hospitals have had to either grow or die.



Operating room at St. Francis Hospital in 1929

Many government hospitals were opened after the Second World War and provided competition for the Catholic hospitals in the smaller cities. As the nursing religious orders declined, their hospitals were sold or merged with the community hospitals. In the 1980s affiliation became popular. Smaller hospitals sought partnerships with larger ones, at first to obtain better service from suppliers, but later in order to survive. In 1986 the federal government tightened restrictions on the Medicare program, causing belt-tightening by



Bishop Ready inspects a new operating room at St. Ann's Hospital in 1952

hospitals across the country. Not only payments, but occupancy rates fell as business and government cut back on hospital spending. In 1997 the federal Balanced Budget Act, intended to keep Medicare solvent, reduced the reimbursement that had been provided to hospitals by the taxpayer. Some blame this act for the worst of the hospitals' problems, but others point out that the hospital business is changing, stays are shorter, and there are too many beds available in other types of facilities. A large part of the problem has been the ever-advancing cost of medical technology.

The Catholic hospitals in the present diocese have been:



St. Francis Hospital was leased by the Sisters of St. Francis from the trustees of the Starling Medical College.

- St. Francis Hospital in Columbus, operated by the Sisters of the Poor of St. Francis from 1862 until 1955. It cared for sick persons of every class, race, sect, or worldly condition, giving preference to the poor. All were nursed free of charge. It assisted with teaching facilities for the Ohio State University and its predecessor medical colleges. It closed because of rising costs, restricted location, and the burden of its charity cases.
- St. Anthony's Hospital at Hawthorne Street and Taylor Avenue on the east side of Columbus, opened by the same Franciscan Sisters in 1891 to care for aged

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View of St. Anthony Hospital about 1910

and infirm persons. It gradually became a general hospital. In 1971 a seventeen-story tower was completed and the original hospital building was razed. It lost money each year after 1986 and in 1991 the Franciscan Sisters of the Poor Health Care System sold it to the Quorum Health Care Group of Nashville, Tenn. It now is called University Hospitals East, part of the Ohio State University hospital system

• Mt. Carmel Hospital in Columbus, opened in 1886 by the Sisters of the Holy Cross from St. Mary's, Indiana. The hospital now covers several blocks of the near west side. Mt. Carmel East Hospital at 6001 E. Broad Street opened in 1972 to relieve the load on Mt. Carmel, St. Anthony, and Grant hospitals, and to



View of Mt. Carmel Hospital about 1910



Mt. Carmel Medical Center

receive emergency runs from the eastern suburbs and beyond. In 1995 Mt. Carmel formed a partnership with St. Ann Hospital and in 1996 with Berger Hospital in Circleville.



Mt. Carmel East Hospital

• St. Ann's Hospital, an outgrowth of the infant asylum, operated by the Sisters of St. Francis of Penance and Christian Charity. In its struggle to survive it expanded services, with the first male patient being received in



View of St. Ann Hospital about 1965



St. Ann Hospital in Westerville

July of 1972, and later moved to Westerville. The nearby communities raised \$37 million in construction capital and the move was completed in

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1984. St. Ann's serves as a general hospital and provides emergency room service for northeastern Franklin County as well as parts of Licking, Knox, and Delaware counties. It formed a partnership with the Mt. Carmel system in 1995.



View of San Antonio Hospital, Kenton, about 1910

• San Antonio Hospital in Kenton, founded by Father Anthony Siebenfoercher in 1897 and operated by the Sisters of Charity from Cincinnati. In 1963 the Sisters announced their decision to close San Antonio so that their resources could be concentrated on their larger institutions. The hospital was sold to Hardin Memorial

Hospital, a public facility that had been founded in 1952. San Antonio housed several departments for Hardin Memorial until it was sold in 1971 and turned into a nursing care facility.

• Good Samaritan Hospital in Zanesville, founded as Margaret Blue Sanitarium but turned over to the Franciscan Sisters of Christian Charity (Alverno, Wis.) in 1900. A new building on Ashland Avenue, housing twenty-five beds, was dedicated as Good Samaritan Hospital in 1902. In 1997 Good Samaritan Medical



Good Samaritan Hospital in Zanesville: the original building and first addition

FLORENCE MAGINNIS LYNN (1851-1927)

In an age when most women confined their activities to home and society, Mrs. Lynn became one of the first businesswomen of Zanesville. She was the second of ten children and moved with the family from her birthplace near Somerset to Zanesville at the outbreak of the Civil War. After education at the Brown County Academy by the Ursuline Sisters, she returned home to Zanesville's social life and in 1870 married Thomas Lynn, a merchant. When Thomas died in 1883, leaving her with a small son, she returned to her mother's house in Putnam, the western suburb of Zanesville. She became the first woman court stenographer in Muskingum County and manager of the Maginnis Block on North Fifth Street. She was active in the Brown County Alumnae Association and loaned her business acumen to both the school and the alumnae. In 1890 she was a vice president of the Zanesville Hospital Association, the group that established City Hospital, the predecessor of Bethesda

Hospital. During the First World War, when in her late sixties, she took a lead in the relief efforts of the women of St. Thomas Parish, people of modest means surrounded by hostile religious feeling, and so organized them that they were recognized as the best branch of the Red Cross in the city. At the end of the war she demanded and obtained for the children of the two parish schools, which were about to be ignored, a place of honor in the Red Cross civic parade. She lived quietly after that. Strange to say, neither the local newspapers nor the Catholic Columbian remarked upon her death, but the Ursuline Sisters have kept her memory alive.

Center merged with Bethesda Health Care System, to form Genesis Health Care System.

- Mercy Hospital in Mt. Vernon, opened as Hinde-Ball Mercy Hospital in 1919 with staff provided by the Sisters of Charity of Nazareth, Kentucky. The original building had twenty beds and the Sisters lived in the attic. In the 1970s shortened hospital stays, along with the construction of hospitals in Mt. Gilead and Loudonville, caused beds to go unused and Mercy Hospital merged with Martin Memorial Hospital.
- Mercy Hospital in Portsmouth opened in 1917 under the Sisters of St. Francis of the Congregation of Our Lady of Lourdes (Rochester, Minn.). A new five-story, fifty-bed hospital was blessed in 1924. In 1952 a large wing brought the capacity to 150 beds and another wing was completed in 1965. In 1981 the Sisters of St. Francis sold the hospital to the community.



The Dominican Sisters of the Sick Poor assisted the ill and infirm in Columbus from 1912 until 1991.

The Dominican Sisters of the Sick Poor came to Columbus in 1912, to a convent on Lincoln Street next to St. John the Baptist Church. They cared for the sick poor in their own homes, free of charge, regardless of creed or color, providing them with food, clothing, medicine and other necessities. Bishop Hartley established the St. Vincent de Paul Society in the diocese to provide support for the Sisters. In more recent times the Elizabethan Guild, a group of Catholic women, has provided assistance. In 1987 the Sisters closed their Home Health Agency on Lincoln Street and moved it to the former St. Ann's Hospital on

Bryden Road. The Sisters left the diocese in 1991. Their outreach program was turned over to a lay staff and board and continues to operate as the Dominican Home Health Agency, on Reeb Avenue.

Community Services

A wide array of community services has been provided under the auspices of the diocese, including community houses and other service centers, children's clubs, and food pantries and kitchens. St. Rita's Retreat provided a home for working girls and Good Samaritan Inn a home for transient men before the Second World War. This work, like the leaven in bread, has raised the quality of life for all within the boundaries of the diocese.



Catholic youths near Zanesville fill a boxcar with "Shoes for the Shoeless" in 1948.

Two community houses were opened in Columbus in 1919 to serve the immigrant communities, as a means of teaching the Gospel to the children and preventing the men from falling into the Industrial Workers of the World, a radical union that espoused Marxist theories. Both were initially sponsored by the National Catholic War Council and operated by the local Catholic Women's League. They provided services such as cooking and sewing classes for the girls, manual training for the boys, civics classes for the men, and home visits to help the women. The Marble Cliff Community House served the Italian settlement around the quarries. It was housed in the building at the southwest corner of Trabue Road and McKinley Avenue. The Barthman Avenue Catholic Community House served the Hungarians, Croats, Slavs, and other nationalities on the south side of Columbus. In 1924 the name was changed to St. Stephen's Community House and the next year the Community Fund took over much of the financial burden. Within a few years hundreds of people of the neighborhood were enjoying

activities and entertainment in the evenings. In the 1940s this community house changed its focus to provide supervised play and guided recreation to adolescent children. By the 1960s much of the housing in the neighborhood had been razed and the facility was moved to Seventeenth Avenue in the Linden area. Its current mission is to assist the families and children of that area with health and daycare, counseling, and other services.

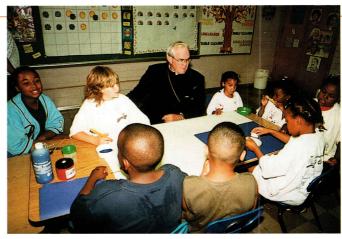


St. Stephen Community House

Beginning in 1938 the Santa Lucia Community Center provided similar services for the children of the northeast Columbus area, including many Italians, in a former public school building at St. Clair and Starr avenues. In 1951 the Italians' Societa Fratellanza Introdacquese Lodge took over the building and services.

In 1969 the Salesians of Don Bosco came to Columbus to found a Salesian Inner City Boys Club. Located at State and Sixth streets, the club provides recreational and educational facilities and is affiliated with Boys Clubs of America. In 1993 it became the Salesian Boys and Girls Club. Its mission is, "In partnership with God, to inspire and enable all young people, especially those from challenging circumstances, to realize their full potential as productive, responsible and caring citizens." In 1998 the Salesians joined with the Rosemont Center to open a second club. This Helen S. Mason Unit works with children aged seven through eighteen.

In 1976 under the leadership of Carl Brauner the former St. Aloysius school building in Columbus became the home of the St. Aloysius Family Service Center. This center was formed to meet newly developing needs of families and individuals on the Hilltop. The center works with other agencies to



The former St. Aloysius School, completed in 1962, houses the St. Aloysius Family Service Center.

provide services including care of children, family counseling and development, support for older adults, health assessment and care access, and substance abuse counseling.

The purpose of the St. Vincent de Paul Society is to bring social justice and the friendship of true charity to all those in need. In this diocese the Society was established in each parish in 1912 by Bishop Hartley to provide assistance to the Dominican Sisters of the Sick Poor. Like many Catholic societies, it fell on hard times during the Great Depression and the Second World War, but Bishop Ready revived it and many new parish societies were formed in the 1950s. It remains one of the most convenient ways for the parishioner to assist those in need via monthly drives for support of the St. Lawrence Haven and other food pantries and kitchens. Beginning in 1936 the society operated a shop in Columbus where donated items such as clothing and furniture were distributed or sold to distressed families; the Lancaster branch still operates such a shop.

St. Lawrence Haven was established in the former school building at Holy Cross Parish in 1958, a



St. Lawrence Haven is housed in the former Holy Cross School in Columbus.





St. Francis Evangelization Center in McArthur

food line and pantry operated by volunteers of the St. Vincent de Paul Society. Co-founders were Ralph and Alfred Sanese, sons of Italian immigrants who ran a food vending business. Their company still is a major supporter of the project. In 1999 St. Lawrence Haven distributed nearly 220,000 bags of groceries.

Holy Family Parish operates the largest "soup kitchen" in Columbus, providing meals for up to six hundred in a day. It has been in operation for twenty years.

JOIN, the Joint Organization for Inner-City Needs, provides emergency material assistance for the underprivileged, including food, medical prescriptions, utility bills, clothing, and referrals to other social service agencies. JOIN was formed by the pastors of the downtown parishes and other interested parties in the late 1960s. A large part of the staff effort is volunteered, the diocese covers administrative costs, and all other costs are provided by grants and donations.

The St. Francis Evangelization Center in McArthur links individuals and parishes with residents in Vinton County, working with local churches in community development efforts and operating thrift stores and food pantries. It was founded in 1979 by Sister Christina Kraus of the Franciscan Sisters from Stella Niagara and is still staffed by that congregation.

Homes for the Aged

In the mid-twentieth century, as St. Anthony converted to a general hospital, other facilities to care for the aged were needed. St. Raphael's Home for the Aged on Roxbury Road opened in 1948 under the care of the Carmelite Sisters of the Aged and Infirm. It provides rooms for eighty residents. Upon entering, the first thing seen is the chapel, making very clear that the home and all of its activities are centered on Jesus-that human life is a sacred gift from God, to be cherished and protected at every stage St. Raphael's proving insufficient for the community's needs, in 1949 the former St. Rita's Retreat for working girls on East Broad Street was converted to St. Rita's Home, with room for fifty residents, under the care of the same Carmelite Sisters. In 1964 St. Rita's moved to the former Murray Hill Manor on Greenlawn Avenue. It has a capacity of one hundred residents and provides physical, occupational, and recreational therapy as well as other services.

Located near Holy Cross Church at 300 E. Rich Street in Columbus, Nazareth Towers was the first non-denominational high-rise facility in the nation, built at below-market interest rates and with federal subsidies. It provides 208 low-income



Old Testament prophets in watercolor. This painting belonged to Bishop Hettinger.



Beginning in 1960 the Sunday Mass has been televised weekly for the benefit of those who cannot attend in person. It was televised live until 1976 and since then has been taped. Produced under the auspices of the diocesan Communications Department, it is partly underwritten by the Knights of Columbus.

years. The project opened in 1971 and since then has been managed by Dominican Sisters from St. Mary of the Springs. Nazareth Towers provides a strong sense of community and many services to its residents.

Seton Homes, pioneered by Bishop Herrmann and continued under Bishop Griffin, provide over a thousand government-subsidized apartments for independent living by the elderly. The great majority of the residents are not Catholics. The diocese has sponsored construction of the homes and provides expert management. Groundbreaking for the first project, Columbus Seton Square North, took place in 1976. Completed complexes are now located in Columbus



Seton Square in Lancaster

housing units for senior citizens in what was an urban renewal project. Inner City Catholic Parishes, Inc. was formed to sponsor the project. A federal grant was obtained, along with an annual rental subsidy for forty



Nazareth Towers

(three), London, Washington Court House, Lancaster, Zanesville, Coshocton, Marion, Dover (two), Wellston, and Kenton.

On Noe-Bixby Road, adjacent to St. Therese Retreat Center, the Villas at St. Therese contain a 42-unit assisted living facility and a 75-unit independent-living facility, opened in 1999 and 2001, respectively. Sponsored by the diocese and managed by the Carmelite Sisters for the Aged and Infirm, the Villas accept residents of any religious background. They are designed to meet the needs of people of middle income.



The Villas at St. Therese

Services for Catholic Youth

The Catholic Women's League founded Camp St. Rita for girls on thirty-five acres west of Canal Winchester in 1923. The camp provided outdoor summer activities in a Catholic environment until 1930. In 1926 Bishop Hartley commissioned the Knights of Columbus to address the needs of youth, to make use of their new building at 80 S. Sixth Street. The building had a pool, gymnasium, and other facilities. They developed a boys club and parish school athletic leagues. In the same year Camp St. Joseph was established, a resident camp for boys. It was on fifty-five acres at the east end of the St. Joseph Cemetery property, facing Rowe Road. The K of C operated the camp until 1937, when the diocese took over. Community Chest funds assisted until 1945. Diocesan seminarians served as the staff, learning as much as teaching.

Rev. George Mason was appointed Director of Catholic Youth for the diocese in 1935. He reactivated Camp St. Rita and organized the Catholic Youth Organization for those aged nineteen to thirty. His successors were Father Vincent Mooney in 1946 and Father Richard Dodd from 1953 to 1966.

In 1946 Bishop Ready formed the Diocesan Council of Catholic Youth, later called the Catholic Youth Council, to promote spiritual, cultural, physical, and social activities. The aim of the DCCY was to direct



Holy Cross Parish baseball team in the 1930s

the interests and abilities of Catholic youth toward the lay apostolate. Bishop Issenmann had a keen interest in this effort and from thirty participating parishes in 1959 it grew to fifty in 1960, with high school and young adult divisions. The latter was called the CHI RHO and its leaders were challenged to grow spiritually, make the program be for the whole person, and make the organization grow in numbers and across the diocese.

Activities included bowling leagues, square dances at Schmelzer's Grove near Bremen and at Junction City, hayrides, and other outings; national conventions in



Holy Rosary Parish football team, 1952, with coach Eddie Fairchild

New York, Chicago, and elsewhere; state conventions at the State Fairgounds; Youth in Government day; parish visits throughout the diocese to promote the program; Weekends of Christian Living; work with the children at the State School; and work at the diocesan camps. The program kept the diocesan youth thinking, kept them out of trouble, and taught about group processes, interpersonal relations, and leadership skills. Growth in spirituality was an overall outcome.

Father Dodd in 1960 reported the DCCY participants to be "a secure, militant, apostolic youth strong in character and firm in commitment." The diocesan young adult program became outstanding and was the envy of other councils for its energy, enthusiasm, and autonomy, for Father Dodd trusted the youths to attend conventions without him. Frank Clager of the diocese was elected National Young Adult President for 1965-1967. The Councils of Catholic Youth promoted a unity among Catholic youth across the state.



Automobile Safety Check at Holy Rosary Parish by the DCCY

In 1964 Camp St. Rita became a day-camp only and a center for weekend programs for adolescents and young adults, such as TEC (Teens Encounter Christ).



Mayor Sensenbrenner of Columbus with Catholic youths and a bust of President Kennedy on Youth in Government Day

Camp St. Joseph was shared by the boys and girls, for half of the summer each. In these years the camp came to be used much more by those with physical or emotional problems than by the typical Catholic youth. Camping was ended there after 1970 but the camp remained open for parish picnics and similar functions into the 1980s.

Bishops Carberry and Elwell were not strong supporters of this youth effort, apparently reflecting a falling off in interest on the national level. There were many problems and issues that seemed more pressing at the time. Funding was cut, the availability of a priest-director was reduced, and the program went into a steep decline. Other problems included the war in Viet Nam, which was taking young men out of society, and the increased activities at the new consolidated high schools, which reduced the available time of the students. As the young adult leaders of the "Kennedy generation" married and left the program, the young people growing up after them were not as interested. Several clergymen, sisters, and active lay people who still are making their mark upon the diocese were a part of this program.



Campers and a counsellor at horseshoe practice at Camp St. Joseph

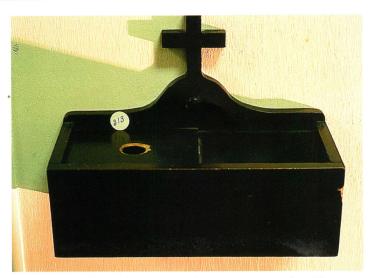


Chapel at Camp St. Rita



Catholic youths from New Philadelphia took part in the Youth for Life Rally at the statehouse, January, 2001

After 1970 the diocesan Youth Office gradually became limited to support and training for leadership of parish and high school programs in the areas of youth ministry, recreation, and the Catholic Committee on Scouting. In 2000 Bishop Griffin added support of parish young adult programs to its charge and changed its name to the Office of Youth and Young Adult Ministry.



An obituary box ensured that prayers were offered for each deceased member of a religious order. When a sister passed, she would remove a token indicating the deceased sister, place it in the covered side, and say a prayer. When one side of the box had been emptied, the sliding lid was moved and the tokens were moved the other way.

Service to Catholic Families

The Family Life Office was founded in the 1960s to assist the clergy in preparing couples for marriage, a successor to a program for engaged and newly married couples that St. Ann's Hospital had initiated in 1954. The current program seeks to nurture family spirituality, affirm Christian family values, educate in family life skills, and serve as an advocate for families. Programs are addressed to the engaged, married couples (natural family planning, Marriage Encounter, hurting marriages), and those who have become single again. With Pope John Paul II, the office believes that the future of the world and of the Church passes through the family.

Catholic Cemeteries

"By death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. Just as Christ is risen and lives forever, so all of us will rise at the last day." These words of the *Catechism of the Catholic Church* explain why Catholics have always taken great care of the resting places of their deceased. Even before there was a Catholic chapel in Ohio, there was a cemetery on the land that was to be donated to Father Fenwick. Having a loved one interred in a burial place honored and protected by the Catholic community was so important that for several decades the graveyard at Holy Trinity in Somerset was used by Catholics from miles away in Licking and Fairfield counties. Almost every rural parish has its graveyard,

where the deceased are remembered and their eternal rest is prayed for. In many instances, the graveyard is all that remains of a pioneer parish. Though a few have been lost, and some have been turned over to township trustees, most are well maintained.

Catholic cemeteries formally intended for the use of two or more parishes were formed in the county seats. St. Margaret Cemetery was laid out in Chillicothe in 1892, on twenty-two acres of a large tract donated by a granddaughter of Thomas Worthington. Calvary and St. Joseph cemeteries in Newark and St. Mary Cemetery in Lancaster are used by all Catholics in those communities.



Columbus has had five such common cemeteries. The first Columbus Catholic Cemetery, located on the southeast corner of Washington and Mt. Vernon Avenues, was purchased in 1846. It was blessed by Archbishop Purcell in 1850 before a vast multitude. The city grew around it and soon neighbors were lobbying to have further burials prohibited there. After Mt. Calvary Cemetery was opened the old graveyard, largely neglected, became the object of several court battles over ownership and taxation. Bishop Watterson would have sold the premises, but could not while they continued to be used as a graveyard. He asked the people to remove the remains of their relatives to Mt. Calvary, but this was impossible because of poverty, the impossibility of identifying the graves, and the many deceased who had no relatives remaining in the area. In 1905 construction of St. Patrick High School was begun on the site. The remains found then and in all subsequent projects have





Our Mother of Sorrows chapel at St. Joseph Cemetery

been moved to Mt. Calvary Cemetery. The land was sold to the Dominican Order in 1912 and in 1965, when Aquinas High School closed, was sold to the Columbus Board of Education. It now is the heart of the Columbus State Community College campus. There are some small areas of the old graveyard that have never been excavated, where the remains of some no doubt still await the resurrection.

A twenty-seven acre tract of land on the south side of West Mound Street was purchased in 1865 and 1866 to become Mt. Calvary Cemetery. Holy Cross Parish paid for the northern half of the property for the Germans and the Cathedral Parish paid for the southern half for the English-speakers, and these two parishes administered the property until well into the twentieth century. (Bishop Rosecrans borrowed the money for the southern half, which debt in time was covered by a donation from Jacob Reinhard, the banker.) The first burials were made in 1867. Bishop Rosecrans consecrated the ground on All Souls' Day, 1874, exhorting the assembled crowd to pray for the dead without ceasing. The remains of Catholics were brought to Mt. Calvary from the Columbus Catholic Cemetery, from St. Jacob Cemetery in what now is Bexley, and from the city's North Graveyard, so that almost all the pioneer Catholics of the county lie there.

Bishop Hartley purchased 194 acres of land for a new cemetery on east side of Chillicothe Pike south of Columbus in 1907. Later purchases have brought the total to about 755 acres. Though far out of the city, initially the site was accessible by means of the Hartman Street Car Company. The first three sections were consecrated by Bishop Hartley on Sunday, November 2, 1913 in the presence of several thousand spectators. The first interment was made that November in the St. Joseph section. The picturesque Our Mother of Sorrows chapel was completed in 1929. It served as a parish church, first administered by Father Chester LeBlanc, resident director of cemeteries, from 1947 until 1970. Bishops Hartley, Ready, and Elwell are buried on the chapel lawn. Mausoleums were built beginning in 1978.

Located on the east side of Route 23, two miles north of Worthington and opposite Highbanks Metropolitan Park, Resurrection Cemetery was opened in August, 1971 and was consecrated by Bishop Elwell on June 11, 1972. A chapel/mausoleum with 480 crypts and 108 niches was blessed in 1989. A forty-five foot bell tower with electronic carillon was completed for Memorial Day, 2001.

In response to a great desire for a cemetery by Catholics in the eastern suburbs of Columbus, Bishop Griffin

JACOB REINHARD (1815-1893)



A native of Niedernberg, Bavaria, Jacob Reinhard came to Prairie Township, Franklin County with his father, mother, and siblings in 1832. The family helped to found St. Remigius, the first Catholic parish in Columbus, and were members of Holy Cross Parish. Jacob began his education in the old country and completed it in Ohio in the common schools and with private lessons, while working on his father's farm. In 1836 he took on a contract to pave a portion of the National Road and, demonstrating judgment and skill, was appointed assistant engineer, which office he held until 1843. In that year with one partner he started *Der Westbote*, a weekly, Democratic, German language newspaper. It soon became a financial and political success, a power in the state, with subscribers in every county where German was spoken. It was the most successful German newspaper in Ohio and Reinhard associated with it a general printing office. In 1852, Reinhard was elected to Columbus City Council, where he served for twenty years, part of that time as Council

President. He was a member of the state executive committee of the Democratic party and its treasurer, and twice ran unsuccessfully for Secretary of State. In 1868 with three partners he founded Miller, Reinhard & Company, a bank that served Columbus for many years. Reinhard was called "pure and conscientious...in precept and practice, a christian gentleman."

purchased a tract of land on the south side of Route 40 near Pataskala. Holy Cross Cemetery was named by Jack Albers, executive director of Catholic Cemeteries of Columbus, as a reminder of the death of Christ and

the promise of eternal salvation. After St. Francis section was laid out and the combined chapel and mausoleum was completed, Bishop Griffin consecrated fifty acres of the site on January 23, 1993.

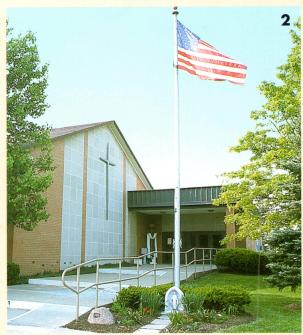


The chapel and mausoleum at Holy Cross Cemetery near Pataskala

Charity and Service

PARISHES FOUNDED BY BISHOP ISSENMANN





- **1.** St. Pius X Parish in Reynoldsburg was organized in 1958. The present church was dedicated in 1969.
- 2. St. Mark Parish in Lancaster was founded in 1959; its combined church and school building was dedicated in 1961.
- 4. St. Matthew the Apostle Parish in Gahanna was established in 1959. The church was buil tin 1968 but was not dedicated until the interior was finished in 1980.



3. St. Bernadette Parish in Lancaster was established in 1963. The combined church

and school building was opened in 1965.

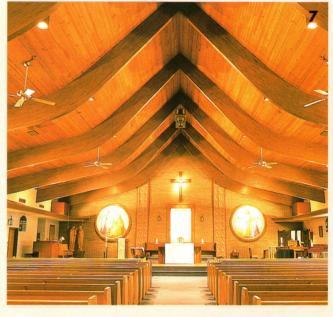


PARISHES FOUNDED BY BISHOP ISSENMANN

5. St. Leonard Parish in Heath was founded in 1962. The church was completed two years later.







6. St. Stephen the Martyr Parish in southwestern Columbus was founded in 1963. The combination church and school was dedicated in 1964.

7. St. Anthony Parish in Columbus was established in 1963 and its combined church and school was completed in 1965.

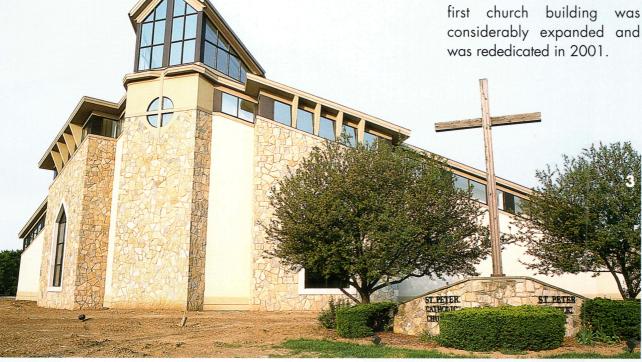
8. St. Timothy Parish in Columbus was founded in 1961. Its church was completed in 1963 and recently was enlarged.







- 1. St. Elizabeth Parish was formed in the far north of Columbus in 1967. The church was dedicated in 1971 and was enlarged in 1992.
- **2.** Our Lady of the Miraculous Medal Parish in eastern Columbus was founded in 1967 and the church was dedicated in 1971.
- northwestern Columbus was established in 1970, the year that the older St. Peter on New York Avenue was closed. Its first church building was considerably expanded and was rededicated in 2001.









4. The Sacred Hearts of Jesus and Mary Parish near Cardington was founded in 1971 and the church was finished in 1973. It replaced St. Matthew in Mt. Gilead (1948) and St. Joseph in Cardington (1868).

5a/5b. Seton Parish in Pickerington, whose patroness is St. Elizabeth Seton, was founded in 1978. The present church was completed in 1992.

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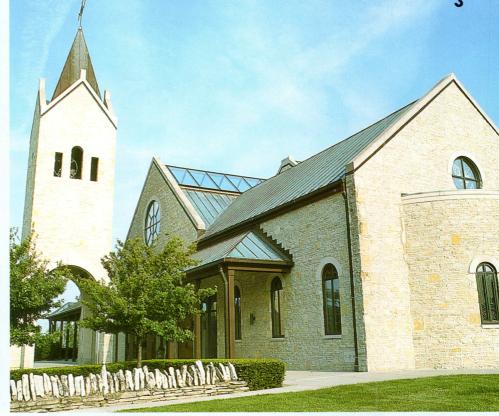


1. Resurrection Parish in New Albany was founded in 1983. The church was completed in 1985.

2. The Catholics of Sunbury were organized 1977. St. John Neumann Parish was established in 1982 and the church was dedicated in 1983.

3. St. Brigid of Kildare Parish in Dublin was founded in 1987; the church was dedicated in 1991.



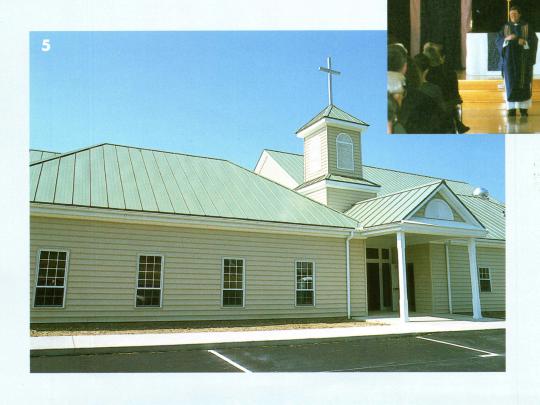




4. St. Joan of Arc Parish in Powell was established in 1987. The church was consecrated in 1989.

6. Pope John XXIII Parish for Canal Winchester and Lithopolis was established in 2000.

5. Holy Trinity Parish at Zoar was established in 1995 to replace St. Stephen at Bolivar, St. Aloysius at Strasburg, and St. Patrick at Mineral City. The new church is to be dedicated in 2001.



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